The American Missionary

November 1926

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THE church faces a great spiritual task, doubtless the greatest single task of the year. She is about to go to her members and to ask of every one that he support the Master's work by accepting his personal share of its cost. What a simple, searching test of loyalty!

We are reminded of the Lord's word to Peter on that memorable morning by the seashore. One may think of the Master as pointing to certain things there which made a powerful appeal to the sporting blood of the fisherman—the flashing waters, the rocking boats, the tough, unbreakable nets, and especially the huge heap of quivering, panting fish —one hundred and fifty-three beauties caught in a single haul—the Master, pointing to all this with the question, "Simon, son of Jonas, lovest thou me more than these?" and upon Peter's ardent and repeated avowal of his love, the reply, "Well then, since thou lovest me, leave these things, become my shepherd, feed my sheep, tend my lambs."

We prize our money not at all for its own sake but because of what it will buy—things necessary, important, useful, delightful—things which we eagerly desire but for the purchase of which we have not half money enough. To all of which as they heap themselves up in our mind demanding that we buy as many of them as we can manage, the Master points with the old question, "Lovest thou me more than these?" and when we protest that we do love him deeply and supremely he replies, "Well then, take care of my work."

The work of Christ is without doubt very costly. Adequately to provide the necessary buildings, salaries, supplies and running expenses both for the local churches and for the missionary fields at home and abroad this year will require millions upon millions. To raise this great sum will mean serious self-denial. "Why not cut down the cost?" many are asking. "Why not make a radical reduction of expenses? Would not a less expensive type of religion be equally good?" The answer must be "No!" A cheap Christianity is a false Christianity. Genuine Christianity must always share the Master's Cross. He, himself, has made it plain that the way of true discipleship must be a way of self-denial.

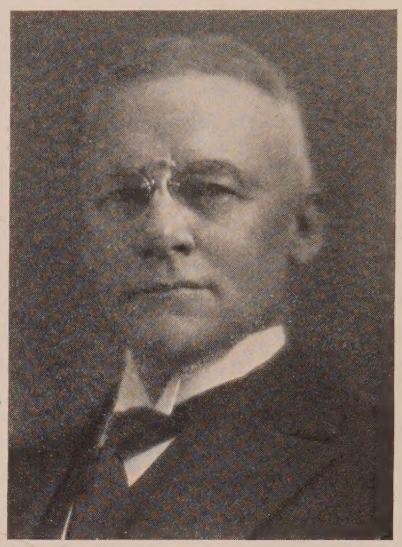
A canvasser need never hesitate to press the claims of the church upon any public spirited citizen even when that man is not a church member. The importance of the church to the community is everywhere recognized. No sensible man would wish to plant his home or rear his children in a churchless land. The late Colonel Taylor, for many years the distinguished editor of *The Boston Globe*, once said to the members of the Jamaica Club of that city, "Gentlemen, whatever may be your personal religious opinion, you ought every one of you to be a contributor to some church, for we all know that when those church spires go down, civilization will go down with them."

Plainly a task of such superlative importance as this Every Member Canvass should be undertaken and carried through not only with enthusiasm and devotion but with the utmost painstaking care. To go about it inadvertently, to conduct it shabbily, without thoroughness would be almost unpardonable. It is certainly the part of wisdom to discover and make use of all available expert knowledge of plans and methods for doing such work and fully to supply oneself with the requisite folders, subscription blanks, cards, and so forth. We can not too earnestly urge our pastors and leaders to make full use of the admirable material provided for this purpose by the Commission on Missions.

Partnership in a World Enterprise

By CHARLES S. MILLS, D.D., *Chairman Promotional Council Commission on Missions*

THE World Enterprise includes the whole range of the united service of our churches at home and abroad. It is the privilege of every member to share in the partnership and he is, therefore, vitally concerned in its purpose and program. In the Every Member Canvass, which ordinarily falls in December, he faces decision as to what his part shall be. The Promotional Council has, therefore, instructed its chairman to express, at this time, its conviction that compelling opportunities are before us and to suggest the strategy for meeting them. While I, alone, am responsible for the analysis which follows, I believe it represents substantially the judgment of the officers and Executives Boards of our missionary societies.



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CHARLES S. MILLS, D.D.

The Inspiring Objective

Fellowship in service is the "tie that binds" our churches together. No nobler definition of the purpose of the church has ever been framed than that adopted by the National Council at Kansas City as setting forth the things most surely believed among us: "We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood." Around this common objective, our deepest loyalties and highest enthusiasm gather. " Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God."

The Effective Instruments

Our missionary societies, springing from the faith of our fathers, come to us inspired by their hopes, empowered by their prayers, entrusted with their gifts. They are noble and effective instruments of world evangelization. They have all borne abundant fruit and the service of some of them spans more than a century. With mankind today bound together by innumerable cogent and inescapable bonds the harvest promises to exceed anything hitherto known. They are truly representative of our churches. From generation to generation they are shaped to meet changing conditions. Recently we have sought a way to unify promotional activities and simplify administrative organization. While some important technical considerations affecting corporate unity will necessarily take time, the major matter, a vital, cooperative union of all missionary interests, is an accomplished fact. It is already working happily and will, without doubt, grow increasingly effective. The new order involves simplification of machinery, elimination of all offices and functions not essential to unified promotion, rigid economy so far as consistent with efficiency, distribution of responsibility through the state conferences, and development of lay initiative and leadership through regional committees.

STRATEGY OF THE YEAR

Three suggestions for the strategy of the year follow:

I. Think in the Terms of the Whole Program. The work is one. All the societies unite in the presentation of needs and achievements and opportunities. Their names blend in the composite whole. They are not rival competitors for favor but partners in a common task. Even the distinction between home and foreign becomes faint since world vision is essential to inspire home effort and the vigor of missions abroad depends directly upon the strength and vitality of the home base.

For convenience and clarity the World Enterprise is presented under three divisions: State, National, International.

The State Division covers those elements of the whole enterprise falling strictly within state boundaries and for which the state conference assumes direct responsibility. This must neither be overlooked nor over-emphasized. To fail at the door is to impoverish the more distant endeavor. To see chiefly what is near is to sap vitality from the motive to serve even the vicinage.

The National Division includes the building of America in the faith of the gospel, the purifying of her life, social, economic, spiritual, the Christian nurture of her children, the education of the church in the knowledge of the truth, the maintenance of Christian schools and colleges, the exercise of the spirit of brotherhood toward the less privileged of

her citizens, the development of an adequate leadership for the church and the safeguarding of the interests of those who give their lives to the ministry.

The International Division includes the effort to share the gospel with those who have not known the grace of God revealed in the face of Jesus Christ, the lifting of humanity out of the bondage of ignorance and superstition, the brotherly entrance of our fellowship into the wide problems of the relation of nation with nation, the cultivation of the international mind, and the promotion everywhere of the fruits of the Spirit: justice, freedom, progress and peace.

These three divisions are not presented as distinct from one another but as component parts of the whole objective. They are not set forth in the name of separate societies but as great, compelling causes upon which the welfare of humanity depends. Only as we see beyond our organizations, however beloved, clear through to the objective, will the sense of the world partnership grip the soul with power adequate to move it absorbingly and to inspire it to seize its opportunities.

II. Translate Gifts Into Concrete Work. The apportionment was devised in response to the demand that each church should know what might fairly be expected of it. It was a step forward, clarifying the business aspect of the mission to the world. But any method has its limitations and there has come to be wide feeling that many of our people think of their part only as signature on the dotted line in carrying out an abstract program. So far as this is true, Christian benevolence loses its charm and becomes a machine process which cannot long command the heart.

Therefore, the apportionment idea is now to be defined in concrete projects. Figures are to be translated into pieces of practical work, actually going forward. These will be assigned to such states as signify their readiness to accept them. A given state, for example, in addition to fostering the churches by fellowship and carrying forward other work within its own bounds, may take: a province in China and such a work of evangelization and education as that of the late Watts Pye in Shensi; a department of a college to be maintained in a section lacking power to finance it alone; a half dozen preachers, equipped for social service, traversing the wide spaces of Montana; a school to be sustained among the Negroes of Alabama; a hospital to carry forward healing ministries in India; a university pastor to be empowered for service at a state institution; a score of ministers retired with honor and as many widows to be made free from the tragedy of unguarded age. The larger objectives will ordinarily be taken by the churches of the state collectively and the lesser will be appointed to such churches or associations as may desire them. A gift instead of being a part of a general fund will be translated into the flesh and blood of the messenger sent forth by it, or into the substance of work actually accomplished through it.

III. Visualize Actual Achievements. What are the assets of the partnership? Let us hold in our consciousness that, in addition to thousands of native leaders, there are eight hundred directly from our churches preaching the gospel and expressing it in varied forms of service overseas; double that number in the homeland, ministering in regions where resources are too meager for self-supporting churches; other hundreds giving their lives to emancipating and educating those who have been handicapped by racial prejudice; Christian colleges and schools both in America and in lands afar, radiating light according to the high intellectual and spiritual traditions of our fellowship; scores of farms and agricultural experiment stations; plants for training in the industries and the art of homemaking; hospitals and social centers; productive financial foundations which already reach upwards of thirty million dollars. Who can estimate the output from such resources in the World Enterprise under the inspiration of the Spirit empowering the work and the workmen?

Does the heart grow faint over the revolt of youth from old standards? Note five thousand picked young people gathering in summer conferences, gripped by spiritual ideals set forth by inspiring teachers and going back to be veritable dynamos in their home churches. See scores dedicating their college vacation to the neediest places, organizing Bible schools, rallying the youth of the community, bringing new life to moribund churches, making flowers of faith bloom afresh. Behold, likewise, among thousands of students in our tax-supported institutions, our messengers, leading the student to put his life where it shall do greatest service for the kingdom of God.

What are we accomplishing? Think of the untold values of six decades of devotion to the uplift of the Negro and the maintenance of schools in which leaders of the race have been fashioned and from whose doors go forth those who shall train children for Christian citizenship. See our representatives disarming prejudice among the Mexicans, helping to bring to an end that border warfare of which fresh, unsavory chapters have so recently been reported. Our Rio Grande Institute at Albuquerque and lesser schools in the Southwest are

worth more than forts and troops. All over the world our messengers are a glorious investment for international good will. In caliber they rank among the noblest. They are fit to stand before kings. They are apostles of peace. The confidence they establish in the soundness of our purpose for human welfare is an asset of the first order. Think of the potentialities of their service illustrated by such recent incidents as these:

A valuable plot of land in Sofia given by the government to the Woman's Board of Missions for a social center and a million running feet of timber for the projected Sofia College; in China, Watts Pye, a few months before he was called from his apostolic labors by death, greeted by an assembly of five thousand, including government officials, imploring the extension of missionary enterprise for the sake of its by-products, through inspiring the people to clear the country of bandits, emancipate women from the torture of foot binding, build roads and promote self-government; in Japan, large personal gifts made by the Emperor to distinctly Christian institutions; the request of the Mayor of Tokyo that the Bible should be taught in high schools, and at Christmastide street car transfers inscribed with the phrase, "Peace on earth, good will toward men." The Greek government, after a century of opposition to the circulation of the Bible in the tongue of the common people, changes its constitution to welcome Anatolia College to Salonica. Hospitals under our foreign Boards treat one thousand one hundred cases a day. If funds permitted, they could be quadrupled and all would be full of patients from lands now inadequately furnished with representatives of modern surgery. These are only way marks in the constant progress of the work at home and abroad.

The Open Door

The finest heritage from the fathers was their conception of the World Enterprise and their life devotion to its accomplishment. To us come opportunities of which they never dreamed. Resources have marvelously multiplied. Doors, then closed, have been opened. We may go where we will with the gospel. Who may not covet the opportunity of putting his life into the world partnership? Whatever is given to God is multiplied under his hand as seen in harvest. Results outrun those of any earlier era. They are proportioned to the willingness of the Christian under the continued guidance of the Spirit to "work and pray for the transformation of the world into the kingdom of God."

A Poor Rich Old Man and a Rich Poor Old Man

By SAMUEL LANE LOOMIS, D.D.

"YES," said the judge in reply to her kindly inquiry, "Yes, it was a capital vacation. The mountains were good to me this year; and yet," he added, "my strongest impressions came, as I must confess, not from nature but from human nature."

"From human nature! I thought you were off among the hills—far from the madding crowd?"

"And so I was, but don't you know that in the country one gets close to folks as well as to mountains and stars? In that tiny hill town I met two people this summer whom I shall not soon forget."

"Fellow-guests at the hotel?"

"No; natives of the town. I wasn't staying at a hotel, but in a cabin beside a lake. Every morning as I strolled down to the post office I passed on the way these two venerable men each sitting on the porch before his door.

"It was a fine large house where the first man was seated—altogether the most considerable building in the village. He was perhaps eighty years old, tall, well built, well groomed, a look of distinction about him. He was always alone. The neighbors bowed as they passed by, but I saw no one talking with him. I, myself, attempted to scrape an acquaintance, but, although he returned my nod and replied civilly to my 'Good morning,' I made no headway. We never got beyond the weather. Though a newspaper lay on the table beside him, he was not reading, but seemed always to be looking straight ahead, his eyes fixed on empty space. He had a habit of rapping the floor gently with the rubber tip of his cane—tap, tap, tap—hour after hour. This old man's white face, while deeply lined and strong, seemed to me about the saddest I had ever seen. I took pains to inquire about him and this is what I learned.

"He has abundant wealth—is reputed to be the richest man in the county—and, for his years, excellent health. His home is spacious and well appointed. He has a good opinion of himself which his neighbors share, for he is universally respected and reckoned uncommonly successful and enviable; yet not one person in the entire community is more unhappy than he, and for this reason—that with all his sagacity, the man has made no provision for

happiness in old age. Most of our ordinary, every-day happiness comes, as everybody knows, from anticipation, the hope of a successful issue for this and that enterprise we have in hand. For we humans live largely in the future. We are always looking forward to improved fortunes, better conditions and the fulfilment of cherished hopes; all of which keeps us interested. This man's life has abounded in such material for happiness. From small beginnings, by patient, tireless energy, scrupulous honesty and good judgment, he has built up a large manufacturing business. His pleasures have been chiefly connected with that business, overcoming obstacles, avoiding perils, seizing opportunities, planning for development, watching its steady growth.

"In this narrow but agreeable mode of life he had been deeply engrossed from youth up to about the age of seventy. Then came a jolt. He lost some money—no great sum, but enough to frighten him, for he was not in the habit of losing money. Such a thing could never have happened ten years earlier. He then realized that the responsibilities of his great business were getting beyond his strength—a view of the situation that greatly disturbed his peace of mind. He began to remember men, case after case, who by continuing in business until too late in life had lost in old age the entire accumulation of earlier years. Determined to avoid that rock he deliberately sold his entire interest in the business to a syndicate and invested the proceeds in gilt-edged securities.

"What the man at the time failed to realize was that by this sale he was parting with everything that had made life interesting. The mere cutting of coupons is stupid enough after the excitement of running a great factory. He possessed, as he soon discovered, very few of those resources upon which others of his age depend for enjoyment. Though widely acquainted with men, he had no intimates, no cronies. His success had isolated him. Family ties counted for little. His much-loved wife had been dead for many years and he had no hope of ever seeing her again. His daughter had married the wrong man. 'You must choose between him and me,' he had said. She chose her lover and the father, being 'a man of his word,' had never seen her since. His only son, himself a rich man, was not intimate with the father, while the grandchildren rarely came to see him and when they did come the visit gave him little pleasure. 'Too much money to spend and too little spunk!' was his comment.

"Philanthropies and public service of various sorts did not appeal to him. He had early adopted and consistently followed the maxim that it is a mistake to give away money. 'The only way to make money useful,' he was fond of saying, 'is to keep it invested in profitable industries that pay good wages and bring general prosperity.' For art, literature, science, music, national or international affairs he had no regard. He had never paid the slightest attention to such matters. It was now too late to cultivate a taste for them. To natural beauty he was totally blind. The majesty of the mountain upon which his chamber window looked out gave him no joy. There was no music in the rush of waters that turned his mill wheels. Neither did he care for gardening, which is one of the best employments for aged people because it always gives one something to look forward to. Worst of all, the poor old fellow was without religion. Early in life he adopted the agnostic's stark platform, so that now, when he most needs them, he has neither the present consolations nor the future hopes that spring from the Christian's faith; and so the closing period of life for this much-envied citizen is a time of actual destitution—sad, dreary and utterly hopeless.

"A hundred yards further down the street, I came upon another aged man who was also seated on the front porch. His cottage was small and much in need of fresh paint. 'Shabby' you would call it, except for the vines and flowers. This man is the veteran doctor of the town. Although age and infirmity have forced him to give over the work to younger shoulders, his rusty sign still stands by the doorway. For half a century this good physician has been going in and out with his healing art among the village homes, caring for the employes in his neighbor's mill and visiting the scattered farmhouses thereabout. It was an arduous practice requiring thousands of long, lonely drives over difficult mountain roads in all sorts of weather and there has been little money in it. His life savings have amounted to barely enough, they tell me, to take the simplest care of his old age, but the practice that has left him poor in some respects has made him very rich in others. In friendship he is a millionaire. He belongs to every household within the radius of a dozen miles. They are all his children.

"It was hard to find the doctor alone. Hardly a soul passed the door without wishing him a good morning and many of them would drop in as I, myself, learned to do for a few minute's chat. If you came too early you would not find him on the porch but busy with his hoe, for it is only after one hour's work in the garden that he permits himself to sit down to the newspaper. The doctor, by

the way, is a wonderful gardener, though it is a pursuit he has taken up late in life. He makes a pet of every fruit tree and vine, and all the flowers love him. His early peas and giant asparagus are the talk of the town. I remember one day, as he was showing me about, we came upon a bunch of golden pansies off among the vegetables. 'What are you doing here, you waifs and strays?' I exclaimed. 'My fault,' said the doctor, 'I put them there for company. It's good to see their faces, now and then, when you are weeding cabbages and onions.'

"The doctor is fortunate in having a daughter, a charming, cultivated woman, who makes a home for him. His two other children frequently come home to visit him, bringing with them a merry bunch of grandchildren who romp through the small house, play tag among the pole beans, devour his delicious plums and berries, clamber over his knees and smother him with hugs and kisses—all to his intense delight. The doctor's wife, the bride of his heart, was called away one February night twenty years ago. He has also lost two children. He talks freely and frequently about these absent members and always in the present tense. To his mind they are quite as much alive as the son in Boston and the daughter in New York. 'I shall be going to Nancy and the children soon,' said he, 'I'm looking forward to it. They'll be expecting me.'

"But I have not yet told you of the most remarkable thing about this rare old man—that is his wide and intimate acquaintance with the world's affairs. I've met very few men in my time so well informed as to what is going on all over the globe and I've never known another so profoundly interested in the whole thing. His very manner of speaking the names—China, Japan, India, Africa, has a certain peculiar quality, as though he had proprietorial rights in those distant regions, and it is just so with this country. He seems to know every foot of it and to be truly alive to all its problems. It astonished me to find off in that remote mountain town, far from universities, libraries and the companionship of cultivated people, in a man who had never traveled and had even been too busy for much reading, such extraordinary information and lively interest in all lands and in the universal progress of the human race. I spoke of it one day to his minister.

" 'Oh, that is easily explained,' said he. 'Doctor has always been a great friend of missions. For upward of fifty years he has been investing his money in missionary stock both home and foreign, buying the world, as you might say, and now he feels as though he owns the whole thing.' If the question were raised in that town as to which is its happiest and best beloved citizen, no doubt the doctor would get a unanimous vote and yet, strangely enough, no man envies him."

Pomona College Facing the Future

By JAMES HOFFMAN BATTEN, *Director of Regional Service*

PASSING by the gates of old Cambridge University in England, a cynical unbeliever in higher education happened to meet one of the faculty: "Pray, sir," said he in a sneering tone, "what do you manufacture here?" Recognizing the cynicism of the question, the professor replied, "We manufacture power here, sir," and followed this with a long list of the names of illustrious men who had passed through the gates of Cambridge to shed glory upon the name of England. It was once said concerning Oxford and Cambridge that Oxford men went about as if the world belonged to them, but Cambridge men went about as if they didn't care a hang who it belonged to. It is a significant fact that of the first sixty-five university men who came to the shores of New England about sixty of them were graduates of Cambridge. The independent spirit of this university shaped the beginnings of our American religious, educational and political democracy. Beginning with Harvard University, colleges standing for the highest ideals were planted in this country until the long line reached the Pacific Coast. Not least among the outstanding privately endowed institutions of learning in the long list which trace their lineage back to New England is Pomona College. While abreast with modern thought and keeping the forward vision, Pomona College has maintained in a peculiar way the distinctive values of the original New England institutions—so much so that after serving as Harvard exchange professor, Dr. George Herbert Palmer said to President Lowell of Harvard upon his return, "Pomona College is the one real New England College left in America."

Congregationalism has always believed in the union of character and culture, and it is not surprising that in the early years of Southern California a group of Congregational ministers realized the need of an institution of higher learning under religious auspices. Outstanding among the founders of the college was Dr. Charles B. Sumner,

now eighty-nine years "young," whose presence in Claremont is a continued inspiration. Still associated with the college are two original members of the faculty, Dr. Edwin C. Norton, Dean-Emeritus of the faculty, and Frank P. Brackett, Professor of Astronomy. Another of the founders of the college who has been continuously associated with its progress is Mr. George W. Marston of San Diego, one of the original trustees, and now president of the Board. While the college was founded in 1887, and the work of instruction was begun in September, 1888, Dr. Cyrus Grandison Baldwin, the first president, assumed his duties in 1890. Dr. Baldwin served seven years, and is now President-Emeritus, living in retirement at Palo Alto, California. Dr. Franklin La Du Ferguson served as president from 1897 to 1900. Dr. George Augustus Gates became president in 1902, serving until 1908. Dr. James Arnold Blaisdell assumed the presidency in 1910 and still continues to guide with wisdom and inspiration its expanding program. While the college began in a small rented house in the city of Pomona, it was removed to Claremont the following January, where an unfinished hotel building, together with considerable adjacent land was given to it. This hotel became Sumner Hall, the original building of Pomona College, which has since been rebuilt and is now the administration building.

PRESIDENT JAMES A. BLAISDELL

It is interesting to note the material development of thirty-eight years. Beginning with nine acres, the campus today contains about five hundred acres. From one small building it has grown to twenty buildings, some of which are among the finest college structures of the Pacific Coast. Beginning with seven teachers, today its faculty numbers over eighty. Thirty-eight years ago the college enrolled fifty-two preparatory students and three college students. During the college year just opening, eight hundred and fifteen academic students are enrolled and sixty-six special and graduate students, making a total of eight hundred and eighty-one. At the beginning, the resources of the college were so small as to be negligible. The annual report of the Controller just issued shows total assets of $5,911,299.29. Thirty-two years ago the first graduating class numbered eleven. That class included Dr. David P. Barrows, ex-president of the University of California, and Dr. George S. Sumner, for twenty-five years a member of the faculty and now Controller of the college. In June of this year one hundred and fifty-one received the degree of B A. and twelve the degree of M. A.

These figures show a tremendous development of the college in a period of thirty-eight years, and yet they represent simply the bare material framework of the institution. Pomona College must be measured not so much by these things as by the greater essentials which have made it an outstanding institution among the privately endowed colleges of the country. It emphasizes the supremacy of spiritual forces in personal and collective ministry. While Pomona College is thoroughly abreast of modern scientific thought it is distinctly Christian in its ideals and atmosphere. From its portals men and women go out to serve, "bearing their added riches in trust for mankind."

The success of an institution sometimes contributes to its embarrassment. The peculiar individuality and intimate personal contacts possible in the small student body has made Pomona one of the most popular institutions of the Pacific Coast. It became necessary six years ago to limit the academic enrollment to seven hundred and fifty. As the applicants for admission have been equal each year to the entire enrollment, this limitation has enabled the institution to recruit a selected student body. However, it has also been compelled to deny admission to a very large number of qualified applicants. This situation placed Pomona College in the position of what Dr. William Bennett Munro of Harvard University in his commencement address in 1925, called, "The College at the Crossroads." It seemed necessary for Pomona to remain permanently a small college with a narrow constituency, or else to open wide the gates and become a university in name only. A third plan was however proposed, namely that of a collegiate federalism which in a modified sense would adapt the Oxford and Cambridge system to American conditions. After thorough consideration the Board of Trustees decided to develop upon this plan. During the past year "The Claremont Colleges" were incorporated, which plans for the

gradual founding of institutions similar to Pomona, each having its own Board of Trustees and its faculty, and each having for the most part, its own buildings and equipment. On the other hand, the advantages of each college will be at the disposal of all students irrespective of the institution in which they happen to be enrolled. Each will have its own freedom of organization, of actively developing its own individuality and be linked in close cooperation with each unit of the larger plan.

Conforming to this general plan, the second unit of The Claremont Colleges, Scripps College for Women, has recently been organized. Actual building of this institution will begin this year. A fund of $150,000 has been provided for the first dormitory, and other buildings will gradually be added. The style of building of this and all future colleges will fit into the harmonious architectural plan of Pomona College. In announcing the organization of Scripps College, the Board of Trustees authorized the following statement: first, it is to be a small college with its total enrollment limited to two hundred and fifty students; second, the curriculum will be confined to a limited number of basic subjects; finally, the methods of instruction will be intimate and personal. In planning its curriculum, the college will take into account the changed social, economic and intellectual conditions of women the last quarter of a century, which will involve the introduction into upper-class work of pre-professional courses.

The development of Scripps College has been made possible by the splendid generosity of Miss Ellen Browning Scripps of La Jolla, California, who has provided the large amount necessary to successfully launch this new institution. Dean Ernest J. Jaqua, who has held the position of Acting President of Pomona College for the past year, has been appointed Director of Scripps College for the year 1926-27.

POMONA COLLEGE SCIENCE SQUARE

After fifteen years of untiring services, President Blaisdell has been granted a year's leave of absence for rest and travel. This period he has spent in Europe making a study of educational institutions, especially those of Oxford, Cambridge and London Universities. The present plan of federating colleges is due to his vision of the future possibilities of the Pacific Coast, and his unusual power of inspiring his associates, and of grouping upon the Boards of the institutions, far-sighted business men who combine with their practical abilities, mental and spiritual outlook.

During the thirty-nine years of Pomona College history, the institution called at the beginning "a miracle in a desert" has been transformed into "a college in a garden." Over the beautiful campus and splendid buildings the Sierra Madre range of mountains keeps constant guard, and as "Old Baldy" towers over the lesser peaks of the range, so Pomona College men and women stand out in all walks of society in which they are working out the problems of a better world order. To use a phrase of one of the world's great thinkers, "The flame of their lives burns upward."

A Hundred Year Helping Hand

The Great Work of a Small Legacy

By REV. SHERROD SOULE, D.D.
Superintendent Missionary Society of Connecticut

ABOUT one hundred and fifty years ago Solomon Everest, the village doctor of Canton, Connecticut, had a patient with an incurable disease, which involved long and severe sufferings. She was a saintly soul, complained not at her lot, bore pain with fortitude and possessed that perfect peace of one whose mind was stayed on God because she trusted in him. Dr. Everest prided himself on his scientific mind and he could not gainsay evidence both visible and tangible. "Whence cometh the strength of soul, peace of heart, resignation of will, glad song in the night?" he asked. He acknowledged that his patient possessed something more and other than he possessed. It could be nothing less than the work of God's grace. He struggled against the pricks as did the Apostle Paul, and like him he had a vision of the Master and called out in full and final resignation, "Lord, what wilt thou have me to do?"

Dr. Everest became not only an eminent physician but an exemplary Christian and served the church as deacon. His place was not vacant during Sabbath worship. He interested himself in the spread of the Word, the preparation of youth for the ministry, missions home and foreign, and substantiated this by generosity and good works. He was conscientious as to Sabbath-keeping and did not encourage Sunday practice. If, however, on the Lord's Day he was called to serve in cases of necessity and mercy he gave all the fees for such labor toward religious and charitable purposes. He acquired a considerable estate by excellent ability and laborious industry.

He died April 3, 1822, leaving to his wife the home and one-half of his personal property. The other half of his personal property, amounting to about $30,000, was divided into four equal parts, two parts to the American Board, then a youthful society about a dozen years old. One part he gave to the Missionary Society of Connecticut, then just twenty and four years of age. The other part was to be constituted as a trust fund, the income to be applied "for the purchase of Bibles, religious tracts, and so forth, for distribution, for the support of the Domestic Mission in this state, or the education of indigent, pious youth for the gospel ministry: to any and all of the above purposes, as shall be thought most expedient by a committee which the General Association of the State of Connecticut shall from time to time appoint for that purpose." The sum turned over to the Association was a trifle over $4,000 and was called "The Everest Fund."

Twenty-one years later the widow died and her last will was in the identical language of her husband's, increasing the Everest Fund to $7,500.

If the amounts given to the American Board and the Missionary Society have been equally preserved and equally productive the total income from those bequests must amount to date to about $150,000. Talk about "Immortal Money"! Here we have a concrete instance afforded by the Christian charitable spirit of this beloved physician and the elect woman who was his wife.

In 1847 the committee, varying from three to five, were incorporated as "Trustees of the Everest Fund" and in 1880 the administration of this trust was given to the care of the Missionary Society of Connecticut. The entire earning for the century equals about $35,000. Time will not suffice to tell of the detailed disposition of the income of this fund, but a tithe of information is inspiring. Bibles, tracts and colporteur work at the first had a goodly share of the income, though student aid had a larger grant. Gradually it seemed best to the corporators to seek out and assist "youth of hopeful piety and promising parts in the preparation for the calling to the gospel ministry." Reference was made to those studying at Yale. This more and more maintained and the mere reading of the nearly four hundred names of those aided would be tiresome.

From this list I select some twenty special names to reveal the far-reaching and widely representative influence of this century of the Everest Fund. The greatest portion of those receiving aid became

Christian pastors, but often of the quiet sort, and the record thereof is only noted in the Lamb's Book of Life. Thirty-five living ministers in Connecticut service and standing are in the list, some pastors of important churches, and I venture to maintain that hardly any have any idea that they were ever helped by this fund. It has reached out to the very ends of the earth with missionary, educational and literary service. Ten missionaries of note are taken for passing mention.

Albert W. Clark, for forty-six years in Bohemia, now Czecho-Slovakia, where the people who have long sat in darkness are now seeing a great light. Mr. Clark was succeeded by John S. Porter, who, as a little lad, sat in the Sunday School class of Mr. Clark when he served a short time as pastor of the church in Gilead, Connecticut. Mr. Porter, a beneficiary of the Everest Fund, has served thirty-one years at Prague. Seventy-seven years, then, of individual service in Bohemia has this Fund helped.

It is a far reach to India, but Robert A. Hume, helped by this fund, is known the world over for his splendid missionary service of fifty-one years, just completed, and following his footsteps is Edward Fairbank, also a beneficiary of this fund, eminent and beloved, who has put in thirty-three years of his best life in that field. This makes, with these two, eighty-four years of service for India. There are two others, but time fails to mention Gideon and Barak, servants of the cross.

There was a Tracy, who was in Turkey for ten years. Another, a missionary teacher in Japan many years. Another, a Latin-American missionary in Cuba and vicinity for twenty-five years. Of course a hand in Canton, Connecticut, would be held out to China and it was done through the person of the student, Lewis Hodous, fifteen years missionary in China and now professor in the School of Missions in Hartford. Five foreign nations were touched by this helping hand, also the isles of the sea. I am telling but a tithe of the far touch.

As for home missions, there is a multitude and only two samples can be shown.

Moses T. Runnells, over sixty years ago, went out as missionary to the far great Southwest, when it meant hardships and lonesomeness and he wrought mightily for the Lord. Then, as a modern home missionary, we behold W. W. Scudder, apostle to the far great Northwest and Home Missionary Superintendent of Washington.

Next in the line of Everest Fund beneficiaries come college Presidents and I have time to treat only of three. Rev. John Henry Barrows of divers degrees, preacher, president of the World's Parliament of Religion, 1893, president of Oberlin College and dying in office. The present president of Talladega, one of our oldest and best American Missionary Association colleges, comes next. The third is a member of the corporation for the National Council; was a leader of the Pilgrim Memorial Fund Commission; director of the Congregational Foundation for Education; president of Carleton College—that fine Minnesota institution annually molding the minds and hearts of nearly one thousand promising youths—Donald J. Cowling, D.D., LL.D., Ph.D. I can merely mention Seth Collins Brace, editor, professor, librarian and author; and Selah Merrill, Andover Seminary archaeologist and lecturer.

I close the account with the names of two whose wide and lasting influence for truth and righteousness can not be excelled and hardly equaled. James Brand, D.D., Canadian born of Scotch stock, reared in straitened circumstances, a working carpenter for five years when the Lord called him to the ministry. He was thirty and two years of age when he graduated from Yale, but he did not think he was too old to interrupt his course when the cause of the Civil War set up its banner. He enlisted in the Twenty-seventh Connecticut Regiment. Thrice was he wounded in the awful battles of Fredericksburg, Chancellorsville and Gettysburg, and for marked bravery at Gettysburg was honored with a gold medal. For twenty and six years he held as a true throne the pulpit of the Old First Church in Oberlin, thrilling the thousands of students sitting under his preaching by his burning eloquence. He turned many to righteousness. He shineth as the stars forever and ever.

The last to be noted will move every Amherst man of middle age and many others not alumni of my own Alma Mater. I mean Professor Charles E. Garman, whom this fund aided when he was in Yale Divinity School. For twenty-five and more years he was easily one of the best, if not the best beloved professor in Amherst College. In his teaching of mental and moral philosophy he entranced his pupils so that they forgot time. They lost self, but found themselves. He led them out of religious and intellectual doubt and indifference to certainty and devotion. He interpreted truth through life. He set before the students a vision whereby they might not perish. At the all-too-early age of fifty-odd years he fell on sleep, but a multitude of mighty men in business as well as in professional callings rise up to call him blessed.

In 1919 the Everest Fund again came to its own as student assistance. Foreigners of every sort have come by droves into the old Yankee state of Connecticut. Now Congregationalists preach the gos-

pel in nine different languages in this commonwealth. Italians not a few have found their way here, till one out of every thirteen persons in the state is an Italian. For nearly twenty years the Missionary Society of Connecticut has been doing Christian evangelization among the Italians. Experience has proved that it is difficult to secure able, reliable, Americanized and Protestantized Italian-speaking ministers. It needs be that we must raise up our Italian pastors. Here the Everest Fund comes in.

Through the influence of Rev. Philip Rose, pastor of the Italian Church in Hartford, Adam Tangarone, a boy in one of his families, was encouraged to give himself to the Christian ministry with the purpose of working in Connecticut. He entered the Italian Department of Colgate University located in Brooklyn. His application and attainment were so marked that the University in Hamilton, New York, accepted his year's study as credits and enrolled him as a regular student in the five-year combined academic and theological course which affords the degree of B.T. During his entire course usually his marks were A and in no instances less than B. He has a rare tenor voice and was a member of the university glee club. During vacations he was assigned to the Italian Mission in Torrington, where he is now the ordained minister.

Adam Tangarone, whose training for the ministry the Everest Fund helped to make possible, is a single type of what should develop into plural plans and purposes. He is thoroughly Americanized and his personality will give him responsive approach to Yankee people and touch with his native race. He ought to be a genuine nexus. He is bilingual. He has enjoyed the best standards of student life and the equipment of excellent academic and theological training. According to the best authorities this is the avenue for Christian Americanization.

This article by no means exhausts the list of men of rare ability and influence whose path to an education was made possible by the Everest Fund. I have touched only upon a few high spots in the story of the century ended, and pointed to avenues of service where the fund may meet as effectively new needs of the century ahead. All this from $7,500, made "Immortal Money" by being put where it works the works of God generation after generation!

Can the Church Be Religious?

By JOHN W. HERRING

The author of the following paper, the younger son of our late beloved general secretary of the National Council, Dr. Hubert C. Herring, is the executive secretary of the Committee on Good Will between Jews and Christians.—EDITOR.

THAT is to say—can any agency of a group be religious? This may seem a strange question and yet there are many people who are asking it with entire seriousness. Usually we have confused the church and religion. We have assumed that the church was religion. The truth is that a church, or a synagogue, is no more religion than a college is intelligence. The point of our question depends upon what religion is.

Just to be arbitrary let us say that the religions we call Judaism and Christianity are the overwhelming desires of true Jews and Christians to be serious about the brotherhod of man and the fatherhood of God. This may be a highly unscientific or non-philosophic definition, but I am convinced that it means at least as much to my fellows of the same common garden variety as myself as if we were to speak of the cosmic urge or humanity's demand for an answer to the unanswerable. And so forth. Can the church then help men live as children of a common Father?

Three Barriers to Brotherhood

At the expiration of a year of special interest and effort in the relationship of Jews and Christians one is forced to recognize that the three most serious barriers to human brotherliness are the division of men into economic classes, the pigmentation of men's skins with different colors, and the separation of men into different churches. Protestants, of course, are apt to feel that the Catholic church or the synagogue is to blame. Jews are apt to feel that the Protestants or the Catholics are to blame. Catholics are apt to feel that Jews and Protestants are to blame. But, suspending the question of blame, the stark, unlovely fact remains that churches have often tended to defeat the very ideal of brotherhood that is central in their common teachings. Some of the most glaring examples of intolerance and unbrotherliness of our day are partly ecclesiastical in their roots.

Just now we are apt to single out one group for particular censure, but this is of course a hopelessly contemporaneous way of getting at the problem. The real fault lies in the somewhat or something called human nature. Given a little encouragement human nature will raise up a luxuri-

ant crop of intolerance over night. And intolerance, like measles, looks curiously the same no matter who wears it. Just now the "white Protestant Nordic" exhibits the most vivid rash. And the "sole guilters" who rush from one interest to another like Kipling's "Banderlog" have awarded angel hoods to everybody except the hooded ones. This is of course a piece of blindness equal almost to that of a full-blown kleagle.

The truth is that "Intolerance runs like a dark stain through all peoples. As a rule the stain is darker in majority groups. It is 'safe' to be intolerant when one has the numbers on his side. The stain is also apt to be darker in groups of uncontrolled emotionalism, and of unschooled intelligence. Mob passions find such groups defenseless prey." It is a dark commentary, too, on human sportsmanship, that the Hindu "untouchable" or the "superior white," or the "privileged rich," or the "Christian majority," or the "Briton, ruler of the sea," have a much worse record than the weaker, or the poorer, or the smaller, or the less civilized groups that have been their victims. *"Noblesse oblige"* has never been the law of intergroup attitudes.

Religion's Foremost Task

Thus it is no idle pleading when we urge that "The chief religious duty of mankind today and in all days is to purge our groups of intolerance and impregnate them with an overpowering sense of the kinship of all men." Practically speaking, we have been content to preach brotherhood and practice division. And we have ample evidence that the spiritual house of mankind cannot stand, never has stood, when thus divided against itself by the war between theory and practice.

It seems clearer and clearer that we have not adequately understood the nature of our problem. We have talked of brotherhood but we have never made a serious attempt to fashion a society in which brotherhood has a fair chance. To illustrate briefly: We have so organized ourselves in watertight groups that we are quite ignorant of one another's real selves. How many Protestants out of a thousand know anything about the inside life of a devout Catholic? And, again, is not Judaism a closed book to ninety-nine per cent of Christendom? Or how much does the average Jew have an opportunity to learn about the inner self of a Christian? It is all very well to say that all we need in our society is a code of tolerance that is keyed in the philosophy of live and let live. But human nature doesn't work that way. Where ignorance is, intolerance thrives. Where understanding is, tolerance is a natural fruit. "What we have done is to organize and entrench our differences. What we need to do is to organize and emphasize our agreements." Let us not misunderstand one another. "We do not plead for the invention of any spiritual 'esperanto'; for the anemia of a life reduced to a common denominator. We plead rather for that high ideal of civilization which can glory in variety because it has first gloried in unity." No artist can safely venture to be original until he has first mastered those indubitable truths that underlie all art. No society can afford to differentiate except as it achieves a basic unity. Let us not forget that there is a polar difference between conformity and unity. That conformity is a shallow exercise that stunts the soul, whereas unity is a supreme discovery that vitalizes the soul to range onward in creative living.

Ignorance Is the Mother of Prejudice

Is it not obvious that our sectarianism, our denominationalism, our whole system of water-tight groups, each with its special loyalty to that which is within and prejudice against that which is without, need careful surveying and modification? If men hate or mistrust the unknown, and are kindly or at least generous towards the known, then does it not inexorably follow that a society of mutually ignorant groups will be a hating society; and as a hating society will continue to organize its klans, its wars, its inquisitions? Is it not fair to say in the light of 1914-1918 and of our internal strife that civilization itself hangs on our ability to build an understanding society? Does not the ultimate worth of the League of Nations, of our mediums of common information, of our community movements, of our tentative steps towards religious understanding, lie in their power to further this understanding?

A New Leadership for the Church

We believe most firmly that we of the church have been laggard. That the newspaper, the community chest, the commercial association, the trade union, have been more catholic than we. And we believe that "mankind is in danger of digging the gulf that may prove its grave in its prepossession with those creedal matters that divide mankind." But we also believe that the average American community is surprisingly ready for an opposite leadership from the church. We blush to record what has taken place in the past dozen years in scores of American communities, where a rabbi and a minister meeting for the first time in a community chest campaign have stumbled on the miracle of their common humanity and have proceeded to a practical and deepening fellowship. We blush because their religions divided them and their

secular activities brought them together. "Let the secular movements in our communities do the unifying," say some. Well, why not? No, for two reasons. First: when the unifying of mankind is left to the community chest and the subdividing of mankind is left to the church, then the church abandons its most religious of tasks. In an exceedingly important sense it becomes less religious than the so-called "secular" community agency. And second: "there is no agency in the community with powers so uniquely suited for the task of harmonizing groups to one another as the church. The church reaches the people—and it touches them on their 'caring' side. True, their 'care' and earnestness is sometimes bigotry. But even bigotry is more hopeful as raw material than is the flippancy of the street." Furthermore, "this dream of brotherhood is a religious dream. It cannot come by newspaper, by radio, by community 'drives.' It will come, if at all, through the firing of men's souls."

The program of the church in the local community, if modified by this philosophy, would be moved to revolutionary things. Jews and Protestants and Catholics, modernists and fundamentalists, labor and capital, black and white, would sit down together in an infinite number of joint conferences. Age-old walls would be torn down. "Loyalties" would become both deeper and broader. Men would dedicate their spirits to richer and more generous living. We might hope to find the "over soul" and to hear the universal music.

The Old Meeting-House

By WILLIAM W. LEETE, D.D.

OUR Home Mission Society is one hundred years old. Many church buildings in which good Congregationalists worship are as old or older than that. There are four such in the state of Rhode Island, fifteen in Maine, twenty-nine in New Hampshire, thirty-three in Vermont, forty-nine in Connecticut and fifty-five in Massachusetts. Of this total fourteen are this year celebrating their centennial and ten of them are in the state of Massachusetts. There are nineteen churches in New England that were standing during the War of the Revolution.

Some buildings that were once houses of worship are now being put to other uses. For instance, the Old Stone House, of Guilford, Connecticut, is now under the care of the Connecticut Historical Society. It was erected by the pioneers who came from England in 1639 and bought the whole township from the Indians. It was not only a meeting-house but was also an abode for the minister; therefore one could not judge by looking at it what the ordinary form of the early meeting-houses was, nor could he do this from descriptions of the Old First Church of Plymouth. That house of worship was used as a fort as well as a church and was mounted with cannon.

THE MEETING HOUSE AT HARTFORD, 1638

There are reasons for thinking that in many communities no building used solely for religious purposes was erected. More likely it was like the "Common House" at Plymouth, a log house owned by the town, the rendezvouz in case of alarm, the social and political as well as religious center for all the people. There is no question but that the churches as well as the homes of those early days were built with a view to warmth in the winter and for protection at all times against wild beasts and Indians. Samuel Smith, son of the first pastor at Wethersfield, Connecticut, wrote of their first meeting-house thus: "Ye First Meetin House was solid mayde to withstand ye wicked on slaughts of Ye Red Skins. Its foundations were laide in ye feare of ye Lord, but its walls was truly laide in ye feare of ye Indians, for many and grate was ye terror of em."

In 1636 Thomas Hooker and Samuel Stone left Newtown, Massachusetts—or Cambridge, as it was later called—and led their colony to Hartford. The colonial history of Hartford prepared by Rev. De Loss Love, D.D., contains the sketch of the meeting-house erected by those brave men in 1638. We reproduce it on this page. We believe that most of the earliest churches looked very much like this

one. In this case, however, the plain truncated roof is surmounted by a bell tower. It is recorded that a bell was rung from this tower on April 11, 1639. But few were the early churches that ever had a bell. The summons to worship was by a cheaper instrument. At Guilford it was by the drum. At Windsor, in 1638, a platform was built on the side of the church from which they sounded a trumpet. At Montague, Massachusetts, the record of 1759 shows that Joseph Root was paid twenty shillings for blowing a conch shell. A big-lunged Indian for a long time performed a like service for the church at Stockbridge. These quaint lines of the olden day suggest the method:

"New England's Sabbath Day
Is heaven like still and pure,
When Israel walks the way
Up to the temple door.
The time we tell when there to come
By sounding shell or beat of drum."

For fifty years or more the square, rude meeting-house was the rule in New England. The truncated pyramidal roof and walls unpainted was a style honored even into the eighteenth century. The most perfect example of this early architecture is the Old Ship Church of Hingham, Massachusetts. It was built in 1681. It is probably the oldest church building in the United States that has been in continuous use as a house of worship. Close examination of this building shows that there were entrances

OLD SHIP CHURCH, HINGHAM, MASSACHUSETTS

on three sides and that it was—until the additions of later years—perfectly square. A hole in the ceiling is still shown where the old sexton looked down to see when the minister had entered the pulpit, for it was for him the signal to stop ringing the bell. Its timbers in the roof, which show also in the audience room, are hewn and bowed as were such timbers for the hull of a ship. This is a plausible explanation for the name by which it has always been known, namely, the Old Ship Church. This Congregational church with its worshipers, like so many others in Massachusetts, passed over into the Unitarian fold a hundred years ago.

CONGREGATIONAL CHURCH, VERNON CENTER, CONNECTICUT

The development of the old meeting-house into the later Georgian type, a type adorned later with the columns and capitals of the Greek revival, is a chapter in architecture which we are not proposing to follow. We have written this much simply to call attention to a story which the old meeting-house would be able to tell to any who cared to look into its records more fully.

The Century Meeting-House

Among those churches celebrating this year the hundredth anniversary of the meeting-house is the Manomet Church at Plymouth, Massachusetts. Its people are close to the old home of the Pilgrims and

we wish we could show a picture of its quaint house of worship. Its pews still have the old-time swinging doors and they were filled on September fifth

OLD TOWN CHURCH, NEWINGTON, NEW HAMPSHIRE

with friends and descendants of former members who had come back to draw inspiration from the historic spot as well as the historic church.

Vernon Center, Connecticut, also recently enjoyed a celebration. Those who note the fine lines in the meeting-house on the previous page will not wonder that hundreds from far and near attended the exercises marking the one hundredth anniversary of its erection. It was in the last week of September. There were greetings from his excellency Governor John H. Trumbull; and United States Senator Hiram Bingham, son of the famous missionary, delivered a lay sermon which made a deep impression. Rev. Sherrod Soule, D.D., Superintendent of the missionary society of Connecticut, and Dr. Rockwell H. Potter, President of the American Board of Commissions for Foreign Missions, paid tribute to the past of the Vernon Church. Not the least significant event in this celebration was the presence of Rev. Arthur H. Smith, D.D. He is a native of Vernon Center, being a son of the parsonage there. For the last fifty years he has been a marked figure among the leaders of Christian thought in China. The knowledge of his brilliant services made Dr. Potter voice the gratitude of all the churches for what the Vernon church had done through him for the world. In the old cemetery of Vernon sleeps the Rev. Ebenezer Kellogg, whose pastorate of fifty-five years was the first and the longest in the history of the church, and all the people bowed around it reverently. With thankful hearts they also paused at the spot where men with guns in their hands as guard against Indian attack reared, in the midst of the harvest time of 1762, Vernon's first church. Great pains were taken by the present pastor, Rev. Edward Eells, in preparing for this celebration, and he was well rewarded. Celebrating the age of the meeting-house would be worth while even when the object lesson is far less attractive.

The Oldest of Them All

While we have been writing upon this subject, there has come to hand the story of the Old Town Church at Newington, New Hampshire, and it can fittingly conclude what might be said at almost any length upon this suggestive subject.

This meeting-house was erected in 1712-13 while that at Hingham was built in 1681, but as only Congregationalists have occupied the former, we may say that it is the oldest church building in the United States which Congregationalists have continuously occupied for religious worship. Its first minister was Rev. Joseph Adams, an uncle of the second president. He was ordained in 1715 and he died in office after a pastorate of sixty-eight years. Has there been a longer pastorate in the list of our churches? The church in form is simple and pleasing to the eye. It is still owned by the citizens of the parish-town and by a town vote any citizen can invite any Christian minister to preach in the church at any time that does not conflict with other previously arranged services. The pastor,

REV. ALBERT DONNELL AND THE OLD HORSE BLOCK

Rev. Albert Donnell, whose five years' service leaves this church with the largest membership it has had in one hundred and fifty years and who is retiring this month from the active ministry, is pictured standing by the town horse block. At this block, in earlier days, grown folks and children mounted the family horse for the long ride home after church. The high granite boulder stands near the church house and the tablet on it reads: "The people of Newington, after building their meeting-house in 1712-13, aided by thirteen yoke of oxen, moved from a field opposite, this stone to be used as the Town Horse Block."

Any study like this of ancient days may make men thankful that they live in the modern world, but it will also remind them of that which lends honor to man no matter what the century in which he lives. The man without a sanctified imagination calls the old meeting-house a relic that could well be spared. The discerning, hushed before it, hears voices that sing in praise of courage, honor, steadfastness and sacrifice.

"Up in the darkening rafters old dreams cling;
Up in the skyward tower, old bells ring.
For all the swift new feet along the aisles
Old faces greet us with unshadowed smiles.
Oh, house where God has showed his face of old!
House that our fathers founded with the bold
Sure homely faith we covet even now,
Gather us close! Unmurmuring we bow
Beneath the light and shadow, what are we
Save little children in the mystery!"

When faith helps us to such visions as these, no old meeting-house will be a neglected curiosity; but a bond of union with the best that has been.

Project of The Church Extension Boards

Presented to a State Conference

THE project method of missionary information and training in Christian stewardship and responsibility is an expansion of the "Plans of Work" of the state organizations of Woman's Home Missionary Unions. In order to conserve the work of the woman's organizations and to extend it to the churches generally, the method of assuming responsibility for definite objects has been adopted in the reorganization of denominational missionary promotion. The plan includes offering to the states which accept the new arrangement a complete list of projects which it is hoped the constituency in these states will support as completely as possible. Through the cooperation of the State Superintendents these projects will be presented to the Associations and by them to the churches within their boundaries.

A percentage for administrative expense is included in the figures representing any given project, that all may have a part in the cost of maintaining the work on a missionary field. Definite information about the projects will be available and it is the intention to follow up the initial information from time to time as conditions and experiences on the field may require.

The project presented herewith is designed for the New York State Conference. It has not yet been accepted by the Conference and is subject to adjustment, but it is submitted in order to show how the work of the Church Extension Boards may be projectified on the missionary budget of the State Conference. Some slight changes in percentages have been made, but too late to alter the figures submitted for this issue.

I. Projects of the Congregational Home Missionary Society and the Congregational Sunday School Extension Society in New York State—1927

Contributed by New York Churches on Apportionment, 1925		$252,891.00
Plus 10 Per Cent		25,289.00
Total to be "projectified"		$278,180.00
30 per cent accepted by New York State Conference for Homeland Work		83,454.00
Of this 18.38% is for C. H. M. S.	$ 15,339.00	
And 5.3% is for C. S. S. E. S.	4,423.00	
Total	$ 19,762.00	
1. **Work already assumed by W.H.M.U.** (including 10% increase)		
a. **Foreign Speaking**		
Mexican Work	$ 550.00	
Armenian Church, Troy, New York	165.00	
Italian Work, Brooklyn	1,100.00	
Ellis Island	550.00	
b. **General Missionary Service**		
In Alabama and Georgia	440.00	
Montana	220.00	
Oklahoma	220.00	
Idaho	660.00	
Louisiana	550.00	
Student Summer Service	440.00	
Migrant Work (Interdenominational)	200.00	
2. **New Projects**		
Four students in Student Summer Service	1,100.00	
Chaplain, Hawaii	330.00	
Hospital Work in Southwest	1,100.00	
Other work to be assigned	12,137.00	19,762.00

II. Project for the Congregational Church Building Society in New York State—1927

Basic figure, as above		$ 83,454.00
Of this, 17.72% is for C. C. B. S.	$ 14,788.00	
Projects		
Grace Church, Harlem	$ 1,500.00	
Four others at $1,500	6,000.00	
Five others at $1,000	5,000.00	
Five others at $500	2,500.00	
	$15,000	

The following brief statements of certain specific projects are given in order that definite knowledge of these needs and our share in helping to meet them may be made known:

An Army Chaplain in Hawaii

A sum of money is voted each year to our Congregational chaplains in the army and navy. This is devoted to various uses, determined, as a rule, by the chaplains themselves. Some of it is used for postage and writing materials; some for Bibles, hymn books, magazines, and so forth; and some for comforts for soldiers in the hospitals.

MEN WHO NEED THE CHAPLAIN

Captain Mylon D. Merchant, at Fort Kamahameha, Hawaii, one of the largest coast artillery posts in the army, uses a part of his grant to provide music for the Sunday services and to promote and make attractive the mid-week prayer meeting. The romance which surrounds life in the Orient and the desire for adventure bring many young men to these wonderful islands. As a rule, they find that army life has little of glamour and much hard work. Friendly advice and helpful counsel are very necessary if men are to get through the period of enlistment and re-enlist or leave the army better Americans than they were when they entered it. It is to the chaplain they turn for help and advice. Captain Merchant gives much time also to smoothing out difficulties which the men encounter and in providing them healthful recreation and amusement.

The Brooklyn Italian Mission

The value of summer student work is more evident each year, and one of its most important phases is the Daily Vacation Bible School. The picture of the school conducted in connection with the Italian Mission in Brooklyn, New York, seems to indicate that a large number of children of the Italian colony of this great city found pleasure and profit in the sessions held last summer.

In this colony are thousands of mothers trying to bring up their children properly and often thwarted by the evils which lurk in city streets; here also are young men and women losing the right way for the lack of a friendly touch in crowded places; and homes where the difference in language is making a breach between parents and children. The Mission endeavors to bring comfort and hope and friendliness to them all. Here is an opportunity to make this venture among new Americans an outstanding success.

One of the Needs in the Great Southwest

This section of the country is a natural sanitarium to which people afflicted with pulmonary disease flock in great numbers. Pastors in this region find their work largely increased by the presence of so many sick folk in their parishes and

DAILY VACATION BIBLE SCHOOL OF THE ITALIAN MISSION, BROOKLYN, NEW YORK

their hearts are burdened with a sense of their inadequacy to meet the many calls upon their strength and sympathy. In many cases the sufferers have spent their all in getting to this sunny land where they hope to make a speedy recovery, but find, upon arrival, that work is scarce and expenses high.

Congregationalists have no hospital in the Southwest. The funds at the disposal of the Church Extension Boards are not sufficient to permit the building or maintenance of one. If the money could be raised to provide such facilities and to endow the work, it would be a great blessing to the people. The Boards, however, have felt that they should try the experiment of voting a comparatively small amount to cases of most urgent need, and at the last Midwinter Meeting the Board of Directors included in the budget ten thousand dollars for hospital work. The money is being used for the assistance of certain persons for whom we, as Congregationalists, seem to have special responsibility. This item offers opportunity for our churches to have some small part in this important relief work.

A GOSPEL OF HEALING AND HEALTH

A Project in Inter-racial Friendship

The population of New York increases rapidly. Negroes continue to pour into the city. But though they are religious by nature, they could hardly be expected to build a church before they had a place to lay their heads, to say nothing of getting a home. Consideration of this fact led our Congregational Societies to lend a hand not only to join with other evangelical denominations in carrying the burdens of the Negro problem in New York, but also to conserve much of the work already done in the South. Grace Congregational Church of Harlem is the answer to the query, "What shall Congregationalists do for their colored brethren in New York?" Grace Church is adapted to conditions in Harlem. It is evangelical, institutional, and has a strong community spirit. It is the creature of New England will, Congregational adaptability and Negro social needs.

This work, founded by the New York Conference,

with Dr. Garner as leader, has demonstrated:

How a small church and new, may set the pace for social well-being and racial aspiration, if given an opportunity to work from a common center in cooperation with our great sisterhood of churches.

How possible it is for white and colored people to use alternately the same building without friction or discordance.

How the colored people are willing to rally to the Congregational church when they see a possibility of success.

How the people of the neighborhood, of all denominations, show their appreciation of a church in their community.

The people are profoundly grateful to the denominational Societies for the help already given. Among its members are many willing workers and its opportunities are great.

A SUNDAY MORNING CONGREGATION AT GRACE CHURCH

How Shall They Teach Except They Be Taught?

By ERWIN L. SHAVER
Leadership Training Secretary, Congregational Education Society

THE trained leader is the keystone in the doorway leading to a better program of religious education. Lesson courses have been greatly improved in recent years and many have hoped that, in some mysterious way, teaching methods would improve accordingly. But, too often, these better materials in the hands of untrained teachers have produced disappointment and discouragement. The training of teachers must keep pace with the improvement of lessons.

The Education Society offers its help, through the Department of Leadership Training, to local churches in this important service. Its plans are based upon these principles:

a. The needs of the community are more important than office-made plans or programs. The test of these is the degree to which they produce more of local initiative and self-reliance.

b. The plans and materials offered must be varied. Help must be given to the small church as well as to the large one. There should be one type of training for the church with the advanced program of religious education, and another for the church that is just beginning to advance.

c. As much as possible should be done in cooperation with other churches and agencies. Better results can be achieved by pooling the resources of the community. More and more of our training is being carried on in this way with no sacrifice of privileges that we hold dear. Efficiency, economy, and Christian brotherliness require the continued extension of cooperative training.

d. Churches and individuals who seek to make improvement in the quality of their leadership should receive recognition. For the Standard Course units there is one form of credit; for non-standard courses, another kind of recognition.

Supervised Training Courses

Congregational Church Schools wishing to improve the quality of their teaching may choose from among a number of plans, as follows:

1. *The Standard Training Course.* Thirty-six denominations are now cooperating in this plan of work. It includes eight units of ten lessons each, which provide for a thorough study of the principles and methods of religious education, and four units of equal length on the work of some special department in the Church School.

This work may be done in three ways.

a. *In Interdenominational Schools* in local communities or at selected summer training centers under supervision of the International Council of Religious Education. Units completed in such schools are credited toward the diploma of the International Council and also toward the diploma of the Education Society.

The International Council "Educational Bulletin No. 3" gives full information concerning standards and courses for these schools. Price ten cents. It may be purchased at the office of the Council, 5 South Wabash Avenue, Chicago, Illinois, or from the Education Society, 14 Beacon Street, Boston, Massachusetts.

b. *In Local Classes* organized in Congregational churches registered with and supervised by the Education Society. Units of work completed in accordance with the Society's requirements are credited toward its diploma and, in some cases, may be recommended for credit with the International Council. Students in these classes take examinations set by the Education Society Department of Leadership Training, or by an instructor accredited by the Society.

Write to the Education Society for its standards and lists of approved texts.

c. *Through Correspondence Study* directed by the Secretary of Leadership Training. It is now possible to do the work of the general units and several of the specialized units in the Standard Course through supervised correspondence study. The same texts are used as in the training classes and it is expected that the student will meet the same requirements as to assigned work. Units satisfactorily completed in such correspondence work will be credited toward the diploma of the Society and students doing exceptional work and seeking the diploma of the International Council are recommended to it for credit. The granting of credit in such cases rests, however, with the Leadership Training Department of the International Council.

The fees for correspondence study are one dollar for the first unit and fifty cents for each additional unit, payable in advance. In order to receive credit from the Congregational Education Society it is necessary that all classes be registered with the Department of Leadership Training before beginning work and that they shall be conducted in accordance with the standards adopted by the Society.

2. *Training for High School Students.* Leadership is not something that is given to a person or that suddenly arises with adult life. It is a quality often discoverable as early as the high school age.

Training for it should therefore begin early. Plans are developing for definitely enlisting young people of this age in training programs calculated to discovering and developing the power of leadership.

a. *Young People's Summer Conferences.* One of the most effective agencies for this kind of leadership training is the summer conference. Thirty-six of these were held last summer under Congregational auspices with an attendance of about five thousand students. The courses offered in the different conferences are based upon varying standards and it seems desirable that any attempts at standardization shall be broad and flexible, allowing large freedom to each conference. The Education Society grants a Certificate of Recognition to students meeting the requirements agreed upon by the Society and the management of the local conferences. Special literature and information will be furnished on request.

b. *Proposed Standard Course for the High School Age.* The International Council of Religious Education with the cooperation of the departments of leadership training of the various denominations are at present experimenting with a proposed standard course for young people of this age. It is intended for use in local churches, in interdenominational community schools and in summer conferences. Announcement will be made when it is available for general use.

3. *Special Courses (Non-standard).* Many churches, for various reasons, do not feel that they can enter upon the standard training program. The Education Society makes provision for aiding and giving recognition to *any program of training* which a local church may undertake with serious intent. A wide range of choice is allowed in the matter of texts and the method of study. The Department of Leadership Training will be glad to advise pastors or leaders regarding the type of course to pursue in any given situation and the terms upon which credit is given.

4. *Individual Training.* The Department has outlined a plan whereby individual teachers and officers, irrespective of any class group, may engage in study for the purpose of self-improvement in Church School leadership. The work to be offered, while standardized with reference to certain basic principles, will be adapted to individual talent and special interests and will be given careful supervision. The completion of definite amounts of work will be given proper recognition.

This plan cannot be undertaken in any large way until adequate means and staff are provided for its administration. In the meantime, individual help will be given as far as possible to any teacher or officer who desires to improve himself in his particular position of leadership.

Other Plans of Work

In addition to the plans above mentioned, which are given more or less direct supervision by the Society, there are a number of other ways open to local churches by which they may train their present and prospective leaders. Some of these are exceedingly valuable from the standpoint of modern educational theory and will give returns as great, if not greater than standardized programs.

1. *The Teachers' and Officers' Conference.* The revival and reconstruction of this time-honored institution has great possibilites. It may be a meeting exclusively for Church School business or it may be a unit in a larger Church Training Night or School of Missions. Its fellowship value may be increased by a supper. In any case, however, its program should be carefully planned with definite aims in view.

One way of conducting a workers' conference is to invite in a speaker and follow with a discussion of the questions which he has raised. There is often a danger with this type of program that a haphazard course will be pursued and passivity on the part of the workers will be encouraged. If a speaker is invited because he can assist the group to solve a specific problem in a definite way, then his address has distinct value.

Other helpful ways of conducting a teachers' and officers' conference are (a) to study some particular book on principles, organization or method; (b) to take up sample lessons and show how they should be taught; (c) to follow some definite series of topics or make use of a plan-book such as

Bower—"A Survey of Religious Education in the Local Church."

Lewis—"Programs for Teachers' Conferences" (Beginners and Primary Methods).

Shaver—"Teaching Adolescents in the Church School" (Methods with Young People).

Smith—"How to Improve Your Sunday School."

Winchester and Shaver—"The Teaching Church."

One of the best types of workers' meetings is that in which the group studies the work of its own school and seeks to solve its problems, making and revising plans at each meeting, and testing them in the Sunday and week-day activities between sessions.

The Department is preparing a number of suggested programs for such conferences with topics, questions for discussion and references to reading. This outline will be sent free on request.

"The Teachers' and Officers' Conference," a manual describing in fuller detail the leadership

training possibilities of these conferences, will be sent for ten cents.

2. *Local Institutes.* Many churches have found stimulation and practical help in conducting, either alone or in cooperation with neighboring churches, educational conferences or institutes. These may be of short duration, lasting for a single evening or afternoon and evening, or they may continue for several days with special attention given to late afternoon and evening programs. Sometimes they have been spread out over several weeks with a meeting one evening a week, after the plan of the Church School of Missions. Usually one or more persons, specialists in some phase of religious education, are asked to speak and conduct discussions.

In every such institute the ideas and stimulus gained should be put to immediate use before enthusiasm wanes. The best institutes are those which treat of a few subjects with the definite purpose of trying out whatever plans may be offered.

In many communities local institutes and conferences for young people have been found very helpful as a part of the training program of the local church. The Department of Young People's Work of the Education Society will be glad to give assistance in setting up such institutes.

3. *Personal Supervision of Teachers.* One of the most effective methods of training is through direct supervision of work and personal conferences with individual teachers. The superintendent, director of religious education or pastor has here one of his greatest opportunities. It is far better to delegate to an assistant the routine duties of the Church School administration in order to make place for such personal supervision. Those who have tested this plan say that it helps teachers as no other type of training can.

4. *Apprenticeship Teaching.* A sound procedure for the training of prospective teachers is to have them act as assistants or apprentices to more experienced workers. This is especially recommended in the case of young people. It is often not desirable that they should discontinue their own program of study and other types of development to become teachers, but a certain amount of apprenticeship teaching, rightly conducted, helps rather than hinders their religious development.

5. *Visitation and Observation.* The best officer or teacher is not the one who is present with his class fifty-two Sundays a year, but the one who occasionally visits other schools in search of new ideas. Every forward-looking program of religious education should make definite provision for systematic visitation with this purpose. It will increase the value of such a visitation, especially in the case of inexperienced teachers, if suggestions are given in advance with reference to definite points that should be observed; still better if the inexperienced teacher may make the visit in company with one of larger experience.

6. *Reading and Study.* Each worker should be constantly studying the best books in relation to his special field of activity. One of the standards suggested in appointing teachers is that of requiring them to keep abreast of the times in this manner. Religious education committees can render a real service by promoting such a program of study on the part of individual teachers and officers by making available the best books on religious education in a reference library. The Education Society will be glad to furnish suggestions and lists of books.

7. *Home Training.* An essential factor in our religious educational program and one too much neglected is the influence of the parent in the training of children and youth. The church can ill afford to go on doing the work of the home without seeking to train a generation of parents who will resume in the home a program of religious education that shall complement the work which the church seeks to do. Every church should provide for one or more courses for parent training. Several good texts may be recommended, such as Weigle's "The Training of Children in the Christian Family"; Cope's "Religious Education in the Family" and "Parent and Child"; Moxcey's "Parents and Their Children"; Barney's "Programs for Mothers' Meetings."

The Teaching Church

In conclusion, we must remind ourselves that the church which meets the needs of today and tomorrow must be "a teaching church." But there cannot be a teaching church unless there be a thoughtful effort to train leaders who know how to teach. The marks of a church which believes in religious education and the training of leaders for it are such as these:

1. It makes the entire program of the church educational. This does not mean to crowd out other activities with a program of religious education, but so to carry on these other activities as to make them educational to the highest degree.

2. It provides for a standing committee of religious education to direct this educational work. This committee studies needs and suggests activities for the officers, teachers and pupils just as does the public school committee of the community. Send for special leaflet, "The Religious Education Committee in the Local Church."

3. It recognizes and dignifies the work of the teacher. In sermons, in special installation and

consecration services, and in every possible way the importance of teaching is kept before the church membership.

4. It assists its teachers to secure the best possible training. It urges their attendance upon summer training conferences and, when advisable, pays all or a portion of their expenses.

5. It cooperates in every community training enterprise deserving of help. In union there is strength, in leadership training as in all other matters.

6. It provides the kind of a workers' library which we have mentioned above and the kind of building and equipment which are needed to do effective teaching in the field of religion.

How the Leadership Training Department Can Help

1. *Through Correspondence.* Write to the secretary for advice upon your training problems. The close cooperation of the several departments of the Education Society makes available help upon the problems of work with children and young people, of student work and recruiting, and of work with adults. Attention is also paid to special types of religious education such as training in world friendship and social service, church vacation schools, week-day religious education, and so forth.

2. *In Interviews.* Visitors in Boston are welcome at the offices of the Society. There you may talk over your leadership training and other problems with our departmental specialists. Interviews may also be arranged in connection with their visits to other cities.

3. *Through the Services of Field Secretaries.* Some of these represent the Society directly and others are employed by conferences cooperating with the Society. By means of interviews, correspondence, field visits and institutes, the resources of the various national departments are brought to the workers in the local church.

4. *Through Literature.* The Society publishes a number of leaflets, most of which are free. A few manuals are sold at the cost of publication. The Congregational Publishing Society at its several book stores has a wide variety of books and pamphlet literature. Send for their "Church School Catalogue" for titles and prices.

The Challenge of the Spanish Problem

By JOSIAH POETON
Dean of Education, Rio Grande Institute

CONGREGATIONALISM has accepted many challenges and has met them well. Its response to the challenge of world missions was magnificent. Its answer to the Near East problem was Robert College. To the Negro problem it has strung a line of fine schools across the continent. It has missions to the Indians, Japanese, Chinese and others, in the homeland as well as abroad.

But we have largely missed the significance of the challenge of the Spanish. We do not seem to realize its urgency. Are we aware that there are nearly three million Spanish-speaking people within our borders and that nearly a hundred thousand come in annually at one place of entry alone, and that these people raise large families?

Below our Southern border are seven million Mexicans; and stretching beyond the equator and almost to the South Pole is a vast continent almost entirely Spanish. As for these, our neighbors, our government has talked Monroe Doctrine and has bidden the rest of the world to keep their hands off. We have assumed a brotherly interest. We want all people on this double continent to have a common ideal. These facts constitute a strong challenge to Congregationalism.

The pressure of the present situation receives startling emphasis by recent developments in Old Mexico, where the work of the church is being hampered and where the teaching of religion in the schools, including our own mission institutions, is tabooed. As this is being written, two boys are on the way from that country to our school in New Mexico, forerunners of many if only accommodations could be had for them.

If we had met the Spanish challenge on the same basis with that of the Negro we should by this time have a series of seven or eight mission schools for them within our own borders. We have one, just one: the Rio Grande Institute of Albuquerque, New Mexico.

Nor is this a large school. It is one of our smallest. Three years ago it opened its sessions with twenty-seven pupils. Its infancy has extended nearly eighteen years. It now stretches into lusty youth, for during the past three years, under Mr. and Mrs. Myron F. Fifield, it has taken on a vigorous growth. During the school year recently closed one hundred and fifty-eight pupils were enrolled, of whom one hundred and two were in residence at Commencement. The year just beginning will add fifty per cent to these numbers. Should this school meet in any adequate way the demands of the present situation it would quadruple this enrollment at

once, but it has already reached the limit of its accommodations. It is one of the concerns that dares not advertise its wares for fear of the press that would ensue.

This school is operated under the direction of the American Missionary Association. During the past winter it was visited by three of our national secretaries, by a joint interdenominational commission, by delegates to two conferences of Spanish workers, by certain "investigators" and other friends. It seems that everybody is waking to the fact that there is a Spanish-American problem.

THE BAND AT RIO GRANDE INSTITUTE

So far as our own men are concerned they admitted frankly that they had come to see what Rio Grande was doing and could be made to do in face of the great opportunity. They found that the past justified itself, that the present offered unique and valuable features, and they determined that the future should develop a work more commensurate with the great need. To this end they have appropriated money for immediate extensions and have authorized the present administration to raise sixty thousand dollars for a new building, the need for which constitutes an emergency of impressive magnitude. It is with some of the unique features of this institution that this article has to do.

Briefly, Rio Grande Institute is a mission boarding school for children from kindergarten up to and including the eighth and ninth grades. They are taken thus early that they may acquire the language and ideals, and from the fact that there are hundreds of children in the Southwest who need to be furnished with a home as well as a school. There has been felt a need for carrying education further than these grades, but the cost has been prohibitive. To meet the demand for leaders in Christian work for Spanish-Americans the school is instituting just now a new policy. Pupils will be retained and others accepted beyond these grades, to be carried by auto daily to the splendid high school in Albuquerque and even to the state university. The school, with its fine Christian spirit, will still be their home. They will be under its tutelage in the evenings, and the week-ends would be utilized for giving them training in Bible work and practical Christian service. The education would be at the expense of the state. At the Institute they would get influences and instruction which the state cannot give.

Rio Grande does not claim to have made a very large contribution thus far towards meeting the challenge of the Spanish-American, but some of its graduates are doing distinctive service. It does, however, insist that it is now in a position to broaden out into larger things. If the means were forthcoming we could send out a steady stream of young people, among whom should be many charged with high ideals and fitted for great tasks.

Rio Grande Institute needs friends. It needs to have a thousand people from all over the land write to us and say, "I am with you in tackling the Spanish-American problem. I will help you in meeting the challenge. Congregationalism shall do as much for these fine people as it has done for others. Here is my hand, my heart."

One thousand dollars have been given by Rodman Wanamaker to the National Association of Negro Musicians to be awarded in scholarships for work in composition. His gift came as the climax of an interesting day spent in the great department store which bears his name by delegates to the convention of the Association which held its annual meeting in Philadelphia.

The Association awarded other scholarships amounting to $700. One of these, $200, went to Harold Brown, Kansas City pianist, for study abroad; a like sum to Harrison Ferrell, Chicago violinist; and two scholarships of $75 each, to Fisk University and Hampton Institute, the winners to be chosen by the faculties of the schools.

—*The Associated Negro Press.*

How Our Florida Churches Fared

The following letter was written by the REV. ELISHA A. KING, *of the Miami Beach Community Church, in answer to the request of the Editorial Secretary of the Building Society. It will be read with a feeling of great relief. The "bit of encouragement" of which the letter speaks must not, however, be forgotten.*—EDITOR

SINCE the hurricane we have had an opportunity to make a few estimates of losses. The Congregational churches were fortunate in many respects. The First Church of Miami, Rev. Robert N. Ward, pastor, suffered very little. Windows were injured and musical instruments damaged. Plymouth Church, Coconut Grove, Rev. J. D. Kuykendall, pastor, was injured but not seriously. The pipe organ is damaged. Perhaps fifteen hundred dollars will cover the loss. The Coral Gables church does not seem to have been very seriously injured. Rev. T. B. Powell is the pastor. The rural church at Arch Creek, now called Miami Shores, was injured quite seriously. There is no regular pastor there now. Dr. E. C. Gillette, state Superintendent, has made a survey of the damaged area and feels that the time has arrived when the old Arch Creek church should change its location to a more advantageous locality in one of the new developments. This will entail considerable expense but should be done.

The Miami Beach church suffered quite severely, and naturally so, being only three blocks from the ocean. One building was blown down and serious damage was done to both the church and parsonage by wind and water. The loss is estimated at less than ten thousand dollars. Churches with pipe organs suffered heavier losses but the exact amount of damage can not be fully estimated until the organs thoroughly dry.

Quite a little damage was done to our church at Fort Meyers, but no definite figure has been given. Rev. O. T. Anderson is the pastor.

The pastors of the churches sustained personal losses that are difficult to estimate. Each one lost more or less of his library. Mr. Ward had much damage done to his books, furniture and clothing. This was true here with the addition of valuable lantern slides. The wind was terrific and it drove the rain into everything. Nothing escaped. It is a question of salvaging what is possible and making the best of it. We are all alive and that is such a blessing that no one is complaining.

Nearly all the churches of the various denominations in Greater Miami suffered some damage, the total amount running up to one hundred and fifty thousand dollars or more. So far as I know none of the ministers lost their lives and their families are safe. We all feel grateful. Faith in our cause rises superior to all losses. With some financial assistance and a bit of encouragement we will all soon be back again in the service.

* *

Home Letters From the Board of Ministerial Relief Family

By HARRY R. MILES

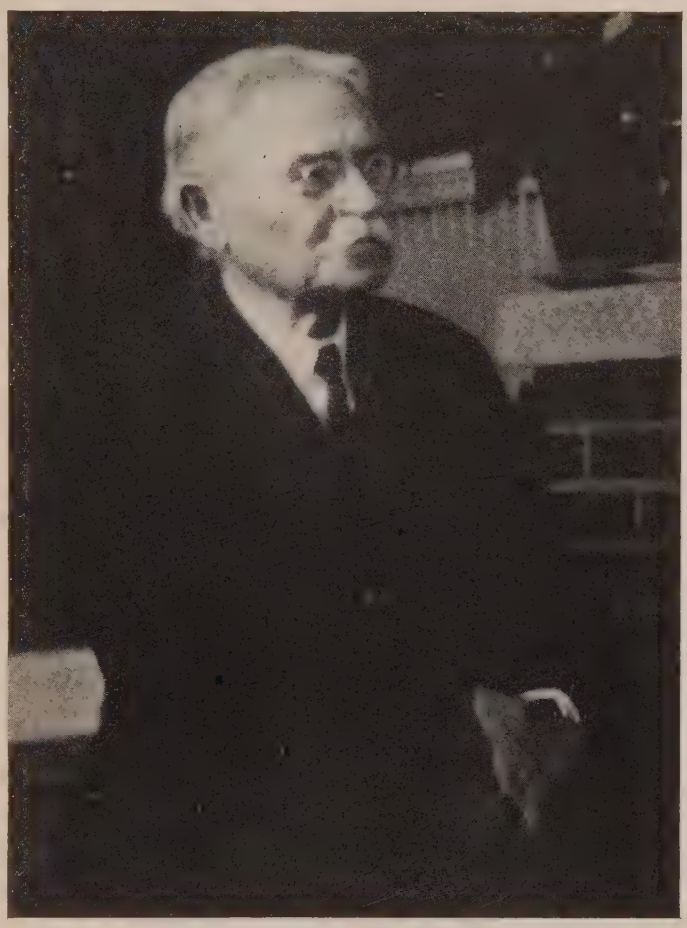
THE relations of the Board of Ministerial Relief to the men and women on its roll are far more than those of business. A family spirit runs through them all. The woman who said recently that she always read the letter that goes with her check before she looked at the check, described the home atmosphere in letters to and from pensioners and the Board.

A minister of eighty-seven writes: "I know one of the pensioners who gets terribly blue sometimes. The sense of loneliness, of uselessness, of being done with, hurts like a bad dream—and then to get a few words of brotherly sympathy and interest is sweet music at eventide. One feels that kinship with the household of faith is blessedly real and inspiring."

The letters that come speak of home affairs in a way that opens opportunity for service which does not always involve expenditure of money. One pensioner who had invested a bequest in a home was told that a flaw in the will invalidated the gift. She lost her home but, when she wrote of her trouble, the matter was placed in the hands of the attorney for the Board of Relief, and within a fortnight checks of one thousand dollars each were sent to her and her daughter, the first payments on the bequest. A young minister was hurried to the hospital when there was no money to meet the bill for long months of treatment, because this was the only way to save his life. The Christmas Fund met the immediate expense and, after a call by the Secretary, the director of the institution reduced the bill to a point where the Board of Relief could carry the costs. The minister has recovered and is now a contributor to the Board. The pensioners feel themselves a great family who can talk of what is upon their hearts.

When, at the end of forty-seven years' service,

mostly as a home missionary, the man who looks out from this page retired, with an income that was not equal to his necessities, he had a stifling sensation and a fear of unwelcome isolation. A grant from the Board makes it possible for him to live on in his home city where he is a leader and counsellor of his church. He writes that he recently motored with friends through country where thirty years ago he and his wife traveled in the saddle, over trails, as they were doing pioneer work. He sees the fruits of past labors and still has work to do. He writes: "In these times of reconstruction in religious thinking, I am glad to help those who, because of my experience, come to me for comfort and strength. If there must be a transition from old to new, somebody must steady the timid as they make the change. No soul must be allowed to fail at such a time as this." He says: "When, as boys, we climbed trees, some of the boys standing on the ground would boost the first climbers and then they, in turn, would reach down and lift the boosters. When the sky pilot must get down for any good reason, instead of letting him fall like an unmarketable windfall, the laity reach down and lift him up to a higher level. A gift from the Christmas Fund to a young pastor is a helpful boost, but a Christmas gift to the minister who can climb no longer is a lift to a new level." This good man has learned to walk on the high places. A friend who has had large experience in national affairs said of him and his wife: "Of all our acquaintances, I don't know of any who seem to have had a more worth-while life, or to have lived to better advantage for themselves and others." A pension from the Board of Ministerial Relief assures these rich and useful years of retirement in which the man's service is still going on.



There are scores of these ripe, strong characters on the pension roll. They are keenly appreciative of all that is done for them. A man of thirty-six years' service writes. "Fancy a church society that pays its pledges before due! I received your delightful 'visiting card' yesterday, two days ahead of the first of the month. To a man who has dealt with quite several church treasurers it was very interesting as an experience and sincerely appreciated. The only secure anchor we have is the quarterly grant."

The pension stands between many of these men and women and darkness. One writes: "Our income, including two hundred and forty dollars pension, is only four hundred and eighty dollars, of which one hundred and ninety-two dollars go to pay on the house." Another says: "Many thanks for your good letter and the enclosed check which is our daily bread. May the Lord bless all the dear friends who never forget us."

Many of these men and women want more than anything else to find some work they can still do. They are keeping up the fight under difficulties. A minister who moved to the city to find work writes: "I am again out of work. I did not do as well in the book store as the young man who had been there five years. They put a younger man in and let me go. I have been applying to the branch Young Men's Christian Association in two neighboring towns. There is the possibility of a minor position for me in one of them. I am anxiously waiting to hear from the secretary. There are so few things I can do that it is difficult to find employment. Hardly any one wishes to take on an old man. If no work offers, we shall have to change

our plan of living, yet for the sake of my daughters, we would regret giving up this house which we are renting, and my wife in her crippled condition could not assume the housework in a house without conveniences." The hoped-for position in a Young Men's Christian Association was found, and the man is now night clerk, supervising a dormitory with four hundred roomers. His last letter, written at a quarter past three in the morning, says that he hopes to be able to hold this position for some time. A woman who is of the same mettle writes: "The house in which we live is old, poor and cold. My sister has kept warm by spending most of the time in bed with a hot water bottle. I have split wood, shoveled coal and snow to keep my blood in circulation. Am thankful I have the strength to do the work. With the help of God and kind friends we have managed to live." Failure in physical strength does not make such men and women downcast. They have unfailing resources on which to fall back. One of them writes: "A specialist tells me that both of my eyes are affected with cataracts. All the same I am having a glorious good time, my only anxiety being to keep my spiritual vision keener as the bodily sight becomes weaker."

Those who, in behalf of the churches, administer the funds of the Ministerial Boards have a wonderful privilege in being the means through which the fellowship of the churches goes out to these men and women, and wish they could share with the givers all letters like the following from a minister who has had a long and expensive surgical experience that exceeded his funds, and made further needed treatment seem impossible. A check from the Christmas Emergency Fund led him to write: "Your letter was not only a complete surprise but a great relief. I was cornered as to what to do, for my expense has not yet stopped and is not likely to for some time. I have to go to New York week after next. I sincerely hope my eye may so come back that I may go on and pay this check back. The doctors give me every encouragement that it will in a few months. I cannot tell you how I appreciate this relief at just this time. It will be almost as great a privilege to be able to return it some day and think of the help it will carry to another."

Some Encouraging Results of Church Work

By REV. WILLIAM F. IRELAND, *Spearfish, South Dakota*

THIS is a strange title. If church activity is constructive work, contributing to the world's progress, results would be so manifest as to make tabulation unnecessary, or so one might think. But as a matter of fact, all growth is slow, especially where the growth is of something that is to endure. The oak develops far more slowly than the corn-stalk. There is need of perspective, of time, to see the results of church work. Hence, this tabulation.

An abiding joy to one who has been in service for a series of years is the realization that church work makes its contribution to the development of an already existing Christian character. Black Hills Teachers' College—the State Normal School—attracts to Spearfish through the years a large group of young people, with every variety of experience. Among them are those who come with a church background and Christian character. I recall the coming of a group of Norwegian Lutheran girls—four of them—who proposed to make the church a real part of their lives while

they were at school. Because there was no Lutheran organization in the place at the time, they selected the Congregational for their church, and became members by "affiliation." They were faithful in attendance at all services, especially at the Christian Endeavor meetings. Their participation was joyful and enthusiastic. Their interest was contagious, others caught their enthusiasm and enjoyment. For two years this group of workers invested themselves in our church, then they were off to their life-work. They had given much to us. Had we done anything for them? It was after a whole year had passed that a letter came from the leader of the group, sending a personal cash gift to the Endeavor Society, accompanying the gift with a testimonial as to what those two years of affiliated membership in the Congregational church had meant to them. There had come a new sense of Christian fellowship, a new understanding of the Christian life, and the Bible studies and timely discussions had brought to them a new conception of much that had till then been vague.

At the opening of one school year a boy made his appearance at our services. Tall, with stooping shoulders and thoughtful face, he was one to attract attention; but he was very shy. He came from an inland community many miles from town or railroad, the nearest church some twenty-five miles away. His father owned a great farm, and all his older brothers were devoted to farm activities; but he wanted an education. He loved books and had come to Spearfish eager to learn. I like to think of him as a Christian even in those first days, for everything that had to do with the spiritual life was of great interest to him. In a few months he was ready for church membership. He became less self-conscious as he frequented social gatherings. Constantly he developed more self-reliance. Occasional letters from him reveal that he is today a man of purpose and Christian spirit.

Another encouragement which time and perspective give is the winning of those who come out "from the world" into the Christian life. I recall the case of a doctor. His father had been one of the pioneers into this country fifty years ago, a brilliant man, but for whom the temptations of a new country had been too great, and who had died in delirium tremens. The son had inherited love for drink, and even in a prohibition country drink was all too available. Of a rollicking, jovial disposition, he had a host of friends, and made the most delightful companion when himself, but often he was not himself. A friendship grew between him and the minister, various contacts and associations were developed, frank talks between them on matters delicate and personal led to a thoughtful and deliberate choice of the Christian life. The men's Bible class gave him opportunity to express the new ideas that were coming to be his. In course of time he joined the pastor's Lenten adult class preparing for church membership, and one Easter Day he united with the church. Away from home for some months, he wrote his friend: "Your prayers are not in vain, I have been leading a better life since I met you. And I have not lost my hold since I came here, either." This man has a long way to go before he becomes an outstanding Christian, but, as he often says, he is traveling "a different road" from that on which he was going a few years ago. Another, a young business man, with a steadier background but who had never espoused the Christian life, became interested in the discussions of the men's Bible class, did much reading, much thinking, joined the Lenten class, became a church member, and is now the teacher of a class of high school boys in the Sunday School. This man has already become an outstanding Christian layman, and he will be a power for good for many years, we hope.

A young woman, an orphan, had been attending school for several years and had not made good; she was discouraged; her teachers felt that experience had proved that she might better put in her time elsewhere than at school. Her guardian felt differently. "Give her another chance," she pleaded. She came to the minister's wife and asked her to make a home for the girl, letting her earn her room and board and make another try at school. Arrangements were accordingly perfected. To the girl it seemed a real opportunity and she came determined to make good. It was not long before her teachers began to speak words of commendation. Meantime attendance at church services became the natural thing for the girl and by and by she made application for church membership, and was accepted. It was a red-letter day for her when she led the Christian Endeavor meeting one Sunday night. She had made careful preparation; it was a good meeting. At the close of the school year she got her teacher's certificate, secured a school, and in mid-winter wrote us of her new experiences: "I stay in a 'teacherage' a mile and a half from the nearest ranch; a twelve-year-old pupil stays with me. I have been so busy keeping house and teaching that I haven't had time to get lonesome or afraid. I have surely missed church and Sunday School. . . . I have often wondered what the Christian Endeavorers are doing this year. I will be more than glad to send some money to

the church and will make out a check right away." Encouraging result number two is that church work does bring people from out in the world into the Christian fold.

A third encouragement is church finance. Steady, persistent training in methods of the Every Member Canvass has brought results. We have an intelligent group of laymen who know what to do when the season approaches for securing subscriptions for the new church year. Five years ago the church property was in great need of repair, but there was no money to undertake any improvements. Since then there is a long list of repairs to the credit of the trustees because there was money in the treasury with which to see them through. The church building and the parsonage have each benefited from these improvements, and both buildings in their coats of fresh paint make a good appearance. It is a satisfaction to know that many things that cannot be seen, but which very much needed attention, have been cared for. As this is written another much-needed improvement has been begun. The furnace for the auditorium is being replaced by one much more adequate. The nightmare that a cold room awaits the worshiping congregation of a cold winter's morning is at least dissipating. One big improvement is as yet but a dream—will it ever be realized? We need a modern, fully equipped parish house to care for week-day religious instruction, for Sunday School classes, for social gatherings and young people's activities. Our quarters for this purpose are at present much cramped. We have a little fund started, but the ten-thousand-dollar goal looks far away. When it is reached our church activities will be much better housed.

The Children's Churches

HERE are two of the children's churches. Church number one is way down in Albuquerque, New Mexico. Part of the building was once used as a store. The money of boys and girls in our Sunday Schools has helped to turn it into a place where people come to worship God. There are thousands of old folks and young folks in that part of our country who never have seen a Bible. Most of them are Mexicans and speak the Spanish language. The minister talks to them in Spanish. We showed his picture and that of his children on page 225 of THE AMERICAN MISSIONARY for September.

CONGREGATIONAL CHURCH AND PARSONAGE, ALBUQUERQUE, NEW MEXICO

While services are going on in this new church, there is always a group of boys and girls standing near the door. They are afraid to come into a Protestant church, but they like to hear the singing. Some of them will come in by and by and stay. The boys and girls in the picture are of quite a different sort even though you see that their cheeks are dark and their eyes are black. These children are already pupils in the Sunday School rooms that you have helped to make ready for them. Their fathers and mothers once went to a school that was called the Vermont School. It stood near to this church and so these children have been taught Christian ways. That school is closed now, but the good that it did can never be lost.

Next to the church is the parsonage and without a parsonage it would be hard for the minister to tell the people about many good things. As it is now, the Mexicans come to this home and they ask many questions about it for they never saw a good home before. From talking with the minister and seeing how his children behave, they learn how to be kind to one another, how to be honest, how to

keep clean; and they learn how to pray. A little ways from the church and the parsonage is a vacant lot owned by the church where they learn also how

SPANISH-AMERICAN CHILDREN OF THE ALBUQUERQUE SUNDAY SCHOOL

to play. All this means healthy and happy boys and girls now and better men and women by and by.

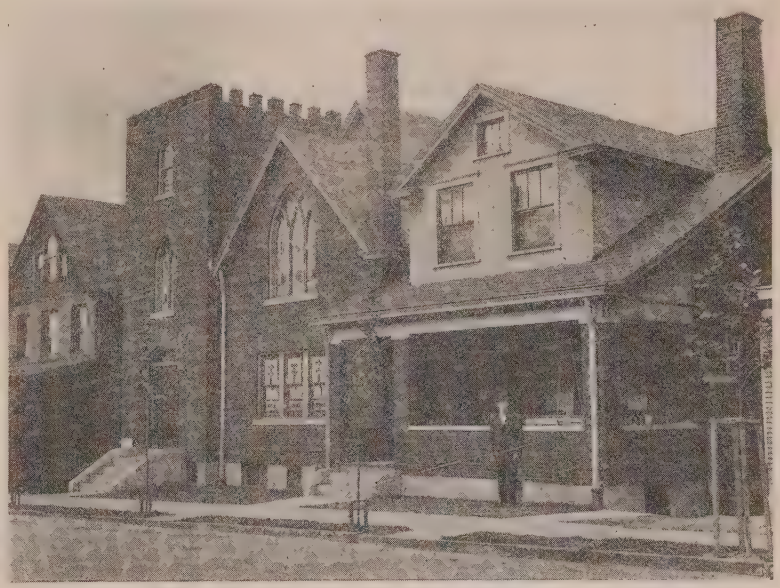
Church Number Two

This other church is the meeting-house for the Czecho-Slovaks at Duquesne, Pennsylvania. Close to it is the parsonage. The buildings were dedicated on September fifth. Just twenty-five years before that time, the church itself had been organized and the present pastor, Rev. Andrew Gavlik, was then ordained as a Christian minister. He has gathered about him a large company of earnest Christians whose influence is wide among the workers in the mills and reaches also to those of kindred and neighbors in the homes that they once had across the sea. These neat-looking buildings are an object lesson in respect for things sacred and they appeal to all who pass by, many of whom are inclined to be prejudiced against any teaching of the Protestants. Last month Pastor Gavlik told us—see page 275 of THE AMERICAN MISSIONARY for October—how happy the people were because of what the children in our Sunday Schools had helped them to do. We hope our pastors and missionary committees have reported it to their schools.

The Missing Church

To the Sunday Schools that have pledged ten dollars or more for either of the above-named churches, photographs, eleven by fourteen in size, will be forwarded next month. The children who have given ten dollars or more for Ekalaka will have to wait longer for that church is not yet finished. Here is something which the pastor, Rev. E. J. Sipes, has just written, giving the reason for the delay:

"The plans which had been appropriated implied a frame church—turning the old church around and using it for social purposes. But within one mile of our village are hills of stone sufficient to build a city. While the plans adopted a few months ago seemed to me sufficient, the church and community have never been quite satisfied with them. When the building committee received figures for construction on the basis of the old plans they were quite surprised at the cost. They found that by selling the old church they could build, out of stone, a church that would be larger, more beautiful and more convenient for less outlay than would be required in agreement with the first plans. Even if time should show that their calculations are not sound, we should still be in a safe position, for there are a number who would not give at all to the first plans who will give to the new, and there are other business men who have offered to double their former subscription provided we put up a structure that is entirely new and make the building



CONGREGATIONAL CHURCH AND PARSONAGE, DUQUESNE, PENNSYLVANIA

of stone. The whole community as well as the church is enthused over the new plan. We feel that the changes above described will insure us a building which is more worshipful and more adapted to the social ends which we need to emphasize than the church we first contemplated. We feel that thus it will be more of an honor to the great Head of the church and to our brethren throughout the land."

The above letter and substance was sent to the office of the Building Society in order to know its judgment upon the change proposed and a full letter of approval by Secretary Smith was immediately sent back. In the last lines of Dr. Smith's reply are these words: "By all means do the work well. Make a good building even if it costs you somewhat more. You will get more money for its construction. The Society is very anxious that the buildings into which its money goes shall be, as I said in my former letter, worshipful, beautiful and suggestive. I think it of very great importance that you should keep this in mind, there, in that town, in the midst of a vast territory where the building will stand for years, making its impression upon thousands of people as they come and go."

There are fifty-nine Sunday Schools that have subscribed ten dollars or more for this church at Ekalaka that are expecting to receive, according to our promise, a photograph of it before Christmas. We are sorry to disappoint them. We have given this explanation so that the young folks will know that the picture will come by and by. And it will be a picture that they will wish to keep when they get it. If any of them wish to know more about some of the young folks away up there in Montana, let them read on page 326, in this number of the magazine, the article which is entitled, "Who Is She?"

A Community Program in a College Church

By REV. H. H. LINDEMAN, *Yankton, South Dakota*

THIS title, so far as the Congregational church down the hill from Yankton College is concerned, is yet a vision rather than an achievement. But the latter follows the former. Those who have had experience with them, as I have now with two, will know the difficulties of keeping college churches comprehensive enough to be genuinely community churches while designedly serving the spiritual needs of the college. The smaller the town the more acute the difficulty. This is the problem we, in Yankton, have more or less consciously been laboring with during the five years of the present pastorate.

A College Church

That we are a college church more than merely by tradition many facts attest. Faculty families bulk large in the membership roll and most of the faculty and students worship with us. Our music department is virtually a department of the conservatory. During nine months we have a wonderful choir of fifty voices led by the conservatory director. The choir loft is vocal with vacancy during vacations. In the recent local finance drive for the college our church constituency pledged a little under half of the two hundred thousand dollars assumed by town and county. And we have no really wealthy people. For five years our women's department will be pouring more money into the college treasury than into the church work. A variety of college functions are always being held both in the church auditorium and in Pilgrim Hall—recitals, receptions, concerts, banquets, commencements and so forth. In all this we are happy, for the line of demarkation between church and college is but faintly drawn and we are almost immoderately proud of the quality and achievements of our school.

A Community Church

But the roots of the church in the general community should not die. The community lives and functions and needs religion twelve months in the year instead of nine. Anyway, the student's needs are best served through a vital and efficient ordinary church such as he must put up with when he is through college. Furthermore, college folks do not like the spotlight in church any more than others do. Students have the same kind of souls the rest of us have. Sins, virtues, doubts, aspirations are about the same anywhere we go.

Here are some of the resorts by which we are trying to avoid an overbalance in the direction of the college—always with hearty cooperation of college people, thanks to a genuinely Christian spirit. Professor Dailey always keeps in the choir just as large a number of local people as he can possibly draw. In the vestibule at worship hour we have a hospitality committee almost entirely local people. Those who are conspicuous in the service as ushers and stewards are nearly all downtown men. The Church School is manned—womaned?—predominantly by Yankton city people. Apart from the opening reception in the fall and the special sermon to students on the first Sunday, college interests are

not signalized in sermons or prayers above the human interests common to all. I am convinced college folks appreciate this as much as others.

Young People

In the young people's organization of a college church it is notoriously hard to draw in students very numerously without, by the same stroke, driving away the local and younger group. This we have now obviated fairly well. Our society is a home industry called the Four L Club after the closing phrase of the club song "I would be true": Look up, Laugh, Love and Lift. At regular meetings the high school group meets in a large room, and the college group in a room adjacent with a folding partition between. The partition is up during the opening service of devotion. Then for the discussion period the partition is closed and the two groups are separate with topics and leaders of their own choosing. At closing time the partition lifts, announcements are made, all sing "I would be true" and repeat the benediction. There is a monthly fellowship service with luncheon in which they all mix. Also an occasional social, either combined or separate. We are not letting our local youth adrift while we serve the students.

Week-day Religious Education

Two very conspicuous lines of service just now are non-college. These are week-day religious education and the East Side Union Sunday School. Seventy-six high school pupils and a hundred and seventy grade pupils are being taught religion in school time one period a week by fourteen teachers. This is of, by and for the local community and is deeply appreciated as such.

City Mission Project

The East Side Mission is a project initiated by an adult class of local people called the Loyal Friends. "Budville" had long been a social problem. Mostly poor shacks of houses sheltering a shifting population of underprivileged folk, it had an unsavory reputation for booze parties and rough stuff generally. The people did not fraternize with the rest of the town and *vice versa*. The children were too conscious of their rags to attend any of our Sunday Schools. The Loyal Friends planned and prayed. They called at all the homes, repeatedly, tactfully, sincerely. They found a dilapidated horsecart shed and started a Sunday School. A goodly number of children came. They came with gradually cleaner hands and faces and neater clothes. A few mothers began coming. As cold weather approached the class hustled money and repaired the shed and got a donated stove. The work developed during the winter. The building was moved to a better location and painted. Now the folks over there call it "Our Little Church." It is scrupulously nonsectarian, serving Protestants and Catholics. It is a work of redemption. The outstanding leader in it passed to her reward this summer, but the dream and promise of the class after another year's work, is a sightly and adequate chapel as a memorial to their devoted leader. This work is a far remove from the college program and we rejoice in the variety. Some students help in this work and others will be drawn in.

THE CHOIR, CONGREGATIONAL CHURCH, YANKTON, SOUTH DAKOTA

Publicity

Another little touch upon the community life is this: our weekly church bulletins, instead of reach-

ing just the attendants at worship, are distributed each Saturday preceding to every Congregational home in the city and mailed to the country families. Thus it becomes a promotion sheet and stimulator of attendance. Eleven boys and girls gladly distribute these by districts.

Again our building stands on the main thoroughfare to the largest grade school and the junior and senior high schools. Many a seed thought is dropped into the fertile minds of the passing youth through sentence sermons in the wayside pulpit that stands a short distance from the sidewalk. We hope and believe that it will bear fruit.

These are a few of the methods by which we try to keep our college church comprehensive. Our people feel that we are doing about all that could reasonably be asked for the college, and that we are slowly building a larger and stronger community fellowship. More and more manifest becomes the need for a trained assistant to the pastor in realizing in a large way upon a very unusual opportunity.

Henry Wolf Chief

By REV. C. L. HALL, D.D.

WHEN I first met Henry Wolf Chief he was about twenty-seven years of age. His Gros Ventre tribe had only such knowledge of white men as came through fur traders and soldiers who had taken up life with the Indians. The contact had not improved the Indian people.

Wolf Chief had gone through the experiences in hunting and war common to youth of the time, following the religion of his fathers. He inherited a bundle of fetishes, skulls and skins and shells, which were thought to hold spirits. He sacrificed to these, and endured tortures to obtain material benefits and to be made strong and brave.

When we began a school with Indian children he came and sat with them to get help. He saw if he was to know anything outside of his small tribe he must learn it through the language of those who seemed to have superior power with men and the Great Mysteries. To accomplish his object he was ready to sit with children. He no doubt submitted to gibes from companions who had not a like ambition. His motive was probably only self-interest, but he showed force of character from the beginning and worked with untiring enthusiasm.

HENRY WOLF CHIEF

As soon as he could use a little broken English he began writing to "White Man." He did not hesitate to address the President of the United States to tell what he thought his people needed. His quaint efforts to express himself caused quite a sensation among government officials. He did not appear to have any interest in our Christian teachings, but was settled in his tribal beliefs.

Twenty years or so later, the first Indian girls we educated in our boarding school were coming of age. Attracted by their superior attainments, he took one for his wife. She developed tuberculosis, and died in a very short time, when he took her younger sister with the same result.

Wolf Chief's nephew, one of the boys in the day school, had begun to listen to our teaching about Christ. Other boys and girls and young people in his tribe were taking their first steps in the new way. The leader, also of the old religion in his tribe, had in old age become a strong follower of Christ. This was ten years after my first introduction to Henry Wolf Chief. He and his relatives struck out

for themselves and migrated to a new place, forty miles west and across the Missouri River. Wolf Chief was the leader of this group in farming and in trading. He prided himself on his grain and corn. All other Indians of the Fort Berthold tribes had failed as traders because their numerous relatives took so much without paying. Wolf Chief held his own and very speedily gained a reputation for honesty, reliability and good character.

Twenty-one years ago, when fifty-six years old, he became a Christian. He was baptized and was soon a leader in the church, of which his nephew, Rev. Edward Good Bird, is the pastor. He sold his bundle of fetishes to a museum. It seemed wise to him to get the old idols out of sight. He helped build a meeting-house. This was done in a truly independent way without calling on the Church Building Society for help.

He and his wife, who joined with him, have had affliction. His eldest son, who had gained some education and was about to be a great help to him, died. Three years ago his daughter, little Helen, was taken. In departing she pointed him upwards. This spring, 1926, Paul, the only child left, also died. These trials have only seemed to mature our friend's character and make him more sympathetic and kind. Last June, at a meeting with some of his white friends, he made the following statement, as interpreted by Robert D. Hall:

"We have been here for seventy-five years, or more, and recognize what has been accomplished. When Dr. Hall first came here, he said, 'We have a God in Heaven whom we ought to pray to,' but I was wild and didn't listen to him. We had many things we considered holy, many things we prayed to. We made these our gods. I felt we should do as our fathers did, so I kept on praying to them. When they started this educational work I didn't understand it. I wondered at these things, but didn't feel in my heart there was any value to them. Twenty-one years ago my friend had been talking to me, telling me that I ought to give up worshiping the buffalo skull; and so when the time came I finally gave in. I gave up to him and his arguments prevailed, and I said, 'You can baptize me.' I told Mr. Hall I asked to have ten acres set aside where the people could worship God. It was arranged, and I got the land, and talked with my friend about the church and he helped, and the church was built as it stands today through the planning of Mr. Hall and myself. For twenty years the people leaving the old life have followed the Christian way. The missionary and I have grown old together.

"One thing I am sorry for. We have been interested in the growth of God's work, but it is too bad our children have been sent off to school. They return and seem to have lost their religion. My opinion is that those going to Santee have shown the value of this Christian training. But, on the other hand, I have been very much disappointed that the government schools have not turned out pupils in the same way. I think the work Mr. Case is doing in this school at Elbowoods is of great value, and the children are getting important truth in religion. I only wish this could be continued, for we only reach them through the earlier years. I am sorry I am not a man of wealth, so that I could help in this work, that education might be prolonged here; for I realize this is one of the things we need here very much. Like Paul, I have left the old things behind, and I press forward trying to live the Christian life."

Principals' Conference at Talladega

By GEORGE WARREN HINMAN

ALTHOUGH Talladega College was crowded with students and had, in fact, refused admittance to three hundred this fall, there was room and a generous welcome for the thirty or more who came to attend the biennial conference of the principals of American Missionary Association schools and the administrative officers. This conference began Thursday afternoon, October 7. There were seven full sessions for presentation and discussion of themes connected with the educational program and method, followed by a Sunday of common worship and inspiration, with two programs of uplifting music and some frank presentations of inter-racial conditions in America and throughout the world.

Mrs. Eastman very helpfully represented the Executive Committee, and both Support Department and Mission Department were represented by Mr. Brownlee, Mrs. Wilcox, Miss Crain, Mr. Leiper and Mr. Hinman, from New York. Mr. White, the alumni secretary, from Chicago, was also present. The heads of American Missionary Association institutions were there almost to a man, or woman, even the most distant institution being represented. Riggs of Santee Indian School, Fifield of Rio Grande Institute in Albuquerque for Spanish-

speaking pupils, Hodges from Tillotson, way over in Texas, and Elam from the Pleasant Hill Academy for the Highlanders. These gave the conference a broad view of our whole field, and helped to develop an unusual group consciousness and comradeship without regard to the race concerned in the work they represented.

We went as far toward solving race problems, for ourselves as can be expected in this imperfect world, for we met on the basis of our individual experience in the work and common interest in it all, with very little regard to race. Mr. Brownlee reported that more than half of the teachers in American Missionary Association schools in the South are colored, and fully half of the principals at the conference were colored. But in the discussion of educational method and result it would have been quite impossible for a blind man to make any race classification of the speakers.

It was a special privilege to have with us President Jones of Fisk, and Mr. Baker, its chaplain. They fully identified themselves with the American Missionary Association family, and won much sympathetic consideration for Fisk in its critical situation, as well as contributing to the educational results of the conference.

There was hardly an address on the program that was not a distinct help toward the solution of the educational problems facing each one to a greater or less degree. Several of the addresses were singled out as particularly worth preserving, though many felt as if they wished a copy of every one. Dr. Dinkins of Brewer Hospital at Greenwood, South Carolina, presented such a valuable paper on "The Pupil's Health" that it will be made available for every American Missionary Association teacher. Mr. Price of Cappahosic, Virginia, one of our veterans in service, showed an appreciation of and loyalty to American Missionary Association ideals which made his paper one of the high water marks of the conference. Principal Ortman of Le Moyne discussing intelligence tests, and reporting his remarkable experiment in adult education, Miss Cuthbert of Burrell Normal on Personnel Problems and how she handled them, Miss Moore of Dorchester Academy, telling how she won the community to the support of the school, all made notable contributions to the cooperative thinking of the group.

An outstanding feature of the conference was the announcement of two new plans for the schools by the appointment of Mrs. Jaquith to be a missionary of art appreciation and Mr. Williston of campus beautifying, to visit the schools during the next few months, providing special instruction along their lines as well as concrete suggestions adapted to the local situation. Mr. Williston has done some notable work as a landscape architect, and Mrs. Jaquith has demonstrated at Talladega her artistic sense and her ability to communicate it. Mrs. Eastman very splendidly introduced this new departure in the American Missionary Association program of education by discussing the educational value of training in appreciation of beauty.

Although Dean Holloway of Brick Junior College was not able to be present we had the benefit of his fine paper given at the Detroit meeting of colored Congregationalists discussing the delicate and difficult question of mixed faculties in our American Missionary Association schools. One of the most significant discussions was concerning the school and its relation to its community. Contrasting points of view were presented, but without a trace of personal feeling. There was some comment on the former inevitable tendency to paternalism in dealing with the schools and a cordial recognition that present policies of the American Missionary Association looked toward the encouragement of self-dependence. One might say, perhaps, that future conferences could well spend much additional time on a fuller discussion of this point. There was a strong effort made to bring to the heads of the American Missionary Association schools a "realizing sense" of their supporting constituency in the Congregational churches and women's societies, and in the organization and particularly the executive administration of the American Missionary Association.

The services of Sunday, with a remarkable sermon by Professor Gregory of the Talladega Theological Department; the quiet group communion service led by Dr. Lawless and Mr. Ricks; the half-hours of instrumental and vocal music provided by the Talladega musical faculty, with the afternoon and evening discussions of race relations, completed an uplifting as well as a very practical program.

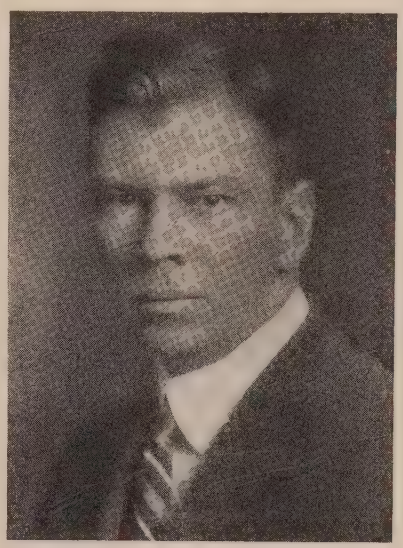
It was a joy to welcome to the American Missionary Association family Mrs. Charlotte Hawkins Brown, who this year brings to the Association her splendid Palmer Memorial Institute at Sedalia, North Carolina, and who spoke out of her long experience as a leader in inter-racial work. If one were to judge by the presentation made in the closing sessions of the conference the American Missionary Association must continue to emphasize its "crusade of brotherhood," not satisfied with even the best educational technique. Finer than anything else that will come from the conference is a more splendid group morale, to be communicated to the whole Congregational fellowship.

Rev. Albert J. Murphy

Field Secretary for the Congregational Education Society in the Eastern District

By HERBERT W. GATES

AFTER an extended search in the effort to secure just the right man for the place, the Directors of the Education Society are glad to announce the appointment of Rev. Albert J. Murphy as Field Secretary for the Eastern District, to succeed Rev. George R. Andrews, who resigned about a year ago to take up work in the field of religious educational dramatics.



REV. ALBERT J. MURPHY

Mr. Murphy is a graduate of New York University and took the degree of M.A. at Columbia University in 1913. Since that time he has completed the course requirement for the degree of Doctor of Philosophy at Columbia.

He served as assistant pastor at Flatbush Congregational Church, Brooklyn, New York, in 1914-17, then became pastor of Kings Highway Church in the same city for two years. Since then he has been Professor of Religious Education at the University of Kansas and later at the University of Pittsburgh.

In the latter city Mr. Murphy has had direction of the teacher training work for teachers in Pittsburgh and vicinity, where about twelve hundred teachers were enrolled last year. He has also had general supervision of the week-day schools of religious education in the same territory, one of the most successful projects of its kind in the country. More than five thousand children are enrolled in these schools, instruction being given from nine o'clock in the morning until three in the afternoon, with an attendance running over ninety-five per cent of the public school record.

Mr. Murphy is at present Chairman of the Commission on Religious Education of the Pennsylvania Federation of Churches and a member of the Board of Directors of the Religious Education Association. He is married and has two little girls.

In consulting those who had been closely associated with Mr. Murphy in his former work, the Directors have been impressed with the evidences of a combination of qualities especially needed in this work. He has had sound technical training and a varied practical experience. Many pastors of Pittsburgh and vicinity have been in his classes at the university and have been won by his ability to state his ideas in a constructive and stimulating manner. We feel that he will bring to the religious educational interests of the important territory which he is to serve wise leadership and real inspiration.

His district includes the states of Connecticut, New Jersey, Pennsylvania, Maryland, Delaware, Virginia and the District of Columbia. We trust that the pastors and leaders of these states will soon come to know Mr. Murphy and find in him a trusted and helpful associate eager to aid in the solution of educational problems in their parishes.

Our Washington Headquarters

A NEW center for Congregational missionary work has been opened this month at Washington, D. C., in the Victor Building, Ninth Street, N. W., with Rev. W. Knighton Bloom, D.D., and Rev. John Stapleton in charge.

Dr. Bloom is Secretary of Missions for the newly formed Eastern Division of the Congregational Church Extension Boards. The Eastern Division comprises the states east of the Mississippi River. Headquarters for the Western Division have been established in Denver, Colorado.

Mr. Stapleton is regional secretary of the national Congregational Commission on Missions. His district comprises the states east of the Mississippi and south of New York and the Ohio River. The Commission on Mission promotes the raising of the annual budget for all the Congregational missionary work, home and foreign. Last year the Congregational churches throughout the country raised altogether $3,186,803. In the states of the area which will be under Mr. Stapleton's direction $165,861 was raised. In most churches an Every

Member Canvass for subscriptions for 1927 will be made this fall.

The Congregational conferences in fifteen of the twenty-six states east of the Mississippi River receive assistance from the national budget for their home missionary work. Church extension in these states will be under Dr. Bloom's direct supervision. Associated with him will be Rev. Charles W. Carroll, of Philadelphia, Superintendent of the Pennsylvania and Middle Atlantic Congregational Conference; Rev. John Humphreys, Superintendent of the Indiana Conference; Rev. Edwin C. Gillette, D.D., Superintendent of the Florida Conference, and a group of extension workers whose entire time is spent in field service. There are one hundred and seventeen missionary pastors commissioned in these states.

The fifteen states include Indiana, Pennsylvania, New Jersey and states south. The Congregational churches in these states number 484 with 65,362 members. The Sunday schools enroll 61,168 and the young people's societies 9,957. The churches in these states raised last year $1,511,273 for local expenses and $270,416 for missions and benevolences. The value of their property is $14,135,625, of which $225,278 is in invested funds.

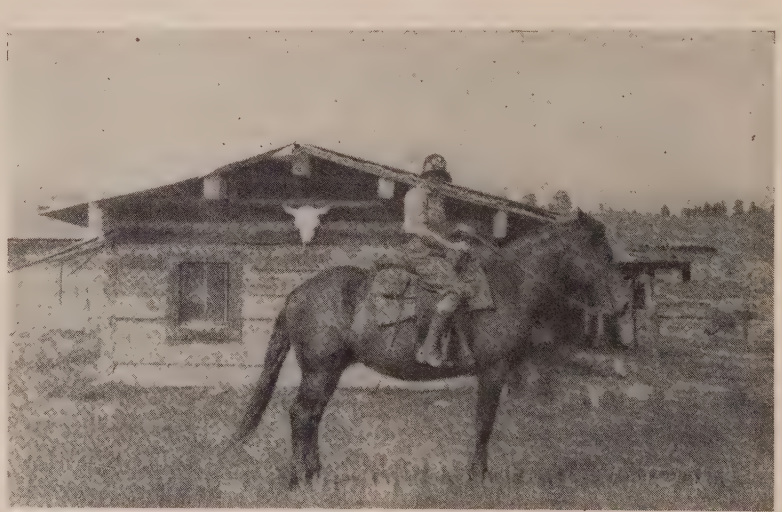
The total number of Congregational churches in all the twenty-six states east of the Mississippi is 3,422 with 644,699 members. The Sunday Schools altogether enroll 482,600 and the young people's societies 80,957. The churches raised last year $15,088,980 for local expenses and $3,646,256 for all missions and benevolences. The total value of their property is $118,694,045, of which $16,893,586 is in invested funds.

Dr. Bloom began his ministry in 1898 as a home missionary pastor with a circuit of three churches in three different counties of Southern Illinois. From Illinois he went, in 1909, to Williston, North Dakota, and during his pastorate there served a term as moderator of the North Dakota Congregational Conference. In 1912 he became missionary in northwest North Dakota for the Congregational Home Missionary, Sunday School and Publishing Societies. Seven years later he was elected national extension secretary for the Congregational Sunday School Extension Society with his office in New York, and held this position until chosen a secretary of missions for the Extension Boards.

Mr. Stapleton comes to Washington from a pastorate in White Plains, New York. He has had a total pastoral experience of thirty years, earlier charges being in South Norwalk, Connecticut; Brooklyn, New York, and Cleveland, Ohio.

Who Is She?

SHE is a fifteen-year-old girl from Carter County, Montana. That is the shack she lives in and that is the horse she rides day after day in the "rounding up" of cattle. She is not a golf or tennis champion and she has not swum the English Channel. But the world may hear from her yet.



A GIRL FROM CARTER COUNTY, MONTANA

Here is the story. She has spent a great part of her short life upon horseback. On this pet horse she has climbed hills, skirted the plains and threaded the gulleys of Eastern Montana. The walls of the house in which she has been reared are of plain pine boards. The adornments are such as pertain to the wild free life of the plains. The ranch is sixty miles from the railroad. Her schooling has been meager.

One day a stranger stopped at this simple shack and asked a night's lodging. It was freely given. One expects nothing less in that land. Its hospitality is as wide as its skylines. As darkness came on, the visitor learned that his hosts had a daughter thirteen years old. To the question, "Where is she," the mother gave answer, "Oh, she is out on the hills. She is rounding up the cattle."

The girl was ambitious. She secured books and he took them out with her to the fields. Between imes when driving the horses and stacking the hay he would sit in the shade and study. Days afterards, perhaps, the mother would hear her recite ome things that she had learned. Haying time overed the months of August and September and n the confusion and hurry of it a book now and hen disappeared, but was never lost, for the girl earched it out though it might lie at the bottom of he biggest stack. Eager to learn, she was permitted to pass a year's time in school with relatives n a city lying far to the East. Around her in he city were generations of people established in American ways. The children of the school had enoyed continuous advantages. To her had come but ew days of school and those who had been her arly companions were as poorly trained as herself. n that city school there were enrolled in her grade ne hundred and twenty pupils, but when the year nded she, the girl from the plains, who had ounded up cattle, stood first in the class.

The missionary pastor talked to the mother reently and the mother spoke thus of the girl's sucess. It was not, she said, that her daughter was righter than other girls. She even admitted that nentally the daughter was perhaps somewhat slow. But while helping her father the daughter had earned to be independent. For hours she was often by herself riding up the valleys or over the hills. She had learned to be brave, thoughtful and self-reliant. This spirit she had taken to the school, and it was that which, the mother thought, gave her girl such success above all her mates.

Congregationalists are interested in what happens out in Carter County. That is why we have been telling this story. That is the section of the state which the other denominations have asked us to take care of alone. The town of Ekalaka is at the center of it and only there, in all the county, can one see a single building that looks like a Protestant church, and that one is of too poor a sort to be called a church. For the honor of Christ and the service of men, our Sunday Schools are this year helping the Congregational Church Building Society to put up at Ekalaka a meeting-house worthy of the name. The hands of the boys and girls in our Sunday Schools ought to tingle with joy to think that they can help out in such an enterprise. From among the hundreds of boys and girls in Carter County, there are scores just as healthy in body and mind as the girl we have been describing. They will be the makers of a Christian America, and the thing that will do much to fit them to be just that is a well-equipped Congregational church at Ekalaka.

Parents and pastors, let the children have a chance to read or hear this story!

A New School of Religion

THERE has recently been established at the University of Iowa a School of Religion controlled jointly by the University and the hurches; an enterprise in which Congregationalsts are sharing with other denominations, through he services of Dr. O. D. Foster, Inter-church Secetary. The following excerpt from the university atalogue gives full details of the purpose and nethod of this very interesting undertaking:

The School of Religion was established at the Jniversity of Iowa in 1924. The organization of he School is based upon the following fundamental ssumptions:

1. Religion is fundamental in any vital program f character education and hence must be given a roper place in our curriculum of studies.

2. The sense of responsibility for the developent of religion should be shared by both church nd state.

3. A school of religion in a state university should e so organized as to eliminate the possibility of dverse criticism with reference to "the use of state funds," or on account of sectarian bias.

4. The school of religion should meet the imperative need, long felt by educators of both church and state, of making possible for the students of the university such instruction and supervision of practice as will make the student a more intelligent layman in church, a more reliable citizen and professional social worker, or a religious leader.

The object of the School may be stated as follows:

1. To provide courses that will help students gain a wholesome view of religion and to create an interest and efficiency in religious activities.

2. To provide graduate courses leading toward advanced degrees for those looking toward positions of highest leadership.

3. To create an expectancy for men and women to choose religious callings as a vocation and to begin their preparation for such work.

4. To serve the people of Iowa in all their religious interests by training religious leaders and teachers.

5. To promote thoughtful insight into the nature and meaning of religion and to lay a foundation for religious education.

The constitution of the School provides for a governing Board, which is so constituted as to insure the cooperative efforts of the religious bodies of the state and of the university in the support and control of the school. The Board comprises the trustees of the School of Religion.

A director of the School will soon be appointe and courses of instruction outlined. Courses wi be given by the Department of Religion in th School of Religion and by other university depar ments.

For information about the School address Dea George F. Kay, Iowa City, Iowa.

American Missionary Association Projects

WOMAN'S State Missionary Unions have been for many years using a Plan of Work provided by the Bureau of Woman's Work of the American Missionary Association, including items calculated to interest women, young people in Christian Endeavor and in Sunday Schools and even the beginners. Not only were these plans prepared for woman's societies, but also for the District Secretaries of the Association who have already assigned specific objects to churches desiring to educate and interest their people in this very definite way. The use of these plans has resulted in a more intimate knowledge of the field, as well as the individual; has created a sense of responsibility and loyalty to the work in a happy, human way which has lifted apportionment to the plane of opportunity for service.

The new projects for the A. M. A. will use the items in these Plans of Work for each state, enlarging and extending them in order to include the state budget for the work the Association, according to the state percentage, adopted; consequently, no confusion will be created in the minds of the women who know and love their own specific work.

Many things must be taken into account in the planning of these projects state-wide. Special interest in missionaries on the different fields, or on the part of donors in each state specially interested in certain phases of the work—all these interests must be considered and conserved. States whose share in the budget is small have been grouped and perhaps a single project selected so that together they may underwrite its entire cost.

Each state conference is expected to reassign this work among individual churches, perhaps; or again, for an association of churches where the latter plan will be advisable; lists of projects suggested to a state will typify the entire work of the Associatio when possible. This matter of designations will b a big task in state offices, but the women on the stat Board who know the local churches and their situa tion will be able and ready to help in the distribu tion.

News letters from the fields, leaflets, items in th state papers and in THE AMERICAN MISSIONAR will be available for information and for keepin information up to date.

Projects for the state of Indiana, for example might include such items as:

Medical Missions

Brewer Hospital, Greenwood, S. C. $200.0
Ryder Memorial Hospital, Humacao, P. R. 200.0
Nurses in training, $6 per month
Registered Nurses, $3 per day

Negro

Talladega College $500.0
Kindergarten 100.0
Straight College 500.0

Indian

Elbowoods, N. D., Educational Scholarship. $100.0

Mountain

Pleasant Hill, Tenn., Educational Scholarship $100.0

Porto Rico

Blanche Kellogg Institute, Two Educational Scholarships for Young Woman's Groups $200.0

Mexican

The Rio Grande Institute, Athletic Director. $100.0

If the good people of Indiana become intimatel acquainted with these fields and phases of work, w may be very sure that apportionment will lose an terrors it may have had and become, instead, oppor tunity for service. Projects will soon be ready fo each state contributing to the Association.

The Passing of Secretary Gutterson

REV. GEORGE HERBERT GUTTERSON, late secretary of The American Missionary Association for the New England district, died at Clifton Springs, New York, on October thirteenth. His term of service with the A. M. A extended to twenty-eight years. Not many me have been so widely known or so splendidly usefu Next month we hope to present a suitable tribut

Stewardship in Religious Education

THE practice of giving has been recognized as one of the Christian virtues through all the history of the church. Like many another virtue its practice has not always been most wisely and helpfully directed. Those who have experienced its benefits in the highest degree have done so because they practiced it according to some intelligent and systematic method. They have usually adopted the principle of stewardship, an important factor in the development of Christian character and one which is too little recognized in the programs of our churches and Church Schools.

The Commission on Missions has issued literature and programs on this subject and these are now supplemented by a new pamphlet, "Teaching Stewardship," issued by the Department of Missionary Education of the Education Society.

This pamphlet treats briefly but clearly of such topics as The Meaning of Stewardship, Its Effects Upon the Giver, and the important question, What Proportion of Income? There are also definite suggestions as to the methods to be followed in teaching this principle of Christian living and references to texts and outlines for study.

"Teaching Stewardship" is available for free distribution and may be had on request from the Department of Missionary Education, 14 Beacon street, Boston, Massachusetts, or from any of the field secretaries of the Education Society.

Mere Details

By JAMES WATSON, M.D.

"*TOMESE una cucharadita tres veces al dia antes de comer, y tomese una tableta tres veces al dia despues de comer.*"

It was about three in the afternoon; the time when the sun is the hottest on the clinic of Ryder Memorial Hospial, and there was a tired note in Miss Jimenez's voice. "Take a teaspoonful of this before meals and one of these tablets after meals three times a day." This was the one hundred and thirty-first patient today and she had said the same thing over hundreds of times, for the people cannot read and they are so afraid they will get the directions wrong that they ask them again and again. During the A. M. A. year just closed there have passed through the Ryder Memorial Clinic fourteen thousand, three hundred and ninety-eight patients. Each one of these receives at least two kinds of medicine, for in addition to the medicine given for the dominant complaint, they all need tonics. Each gets sufficent medicine for one week. Hence there were sent out from our pharmacy during the past year six hundred and four thousand seven hundred and sixteen doses of medicine.

The report says that we had in the hospital during the year nine hundred and seventeen patients and a total of eight thousand four hundred and fifty-two hospital days. A hospital day is the care of one patient for one day. But back of this again are the "mere details." Eight thousand four hundred and fifty-two hospital days means that twenty-five thousand three hundred and fifty-six meal trays were prepared and served, with all the cooking, dish-washing, and so forth, which goes with it. It means that eight thousand, four hundred and fifty-two beds were made—and indeed, many more—for here, where we have so much dysentery and so many pus infections, it is quite usual for numbers of beds to be changed three and four times a day. It means eight thousand four hundred and fifty-two baths given, and to mention the many bells answered to care for the smaller needs of the patients, would send us up into the larger figures with which we became so familiar during the war.

This same line of apparent inflation can be used with regard to all the items of the year's report. Back of all of them is a great mass of unapparent, "mere details." The report shows a total of three hundred and twenty-nine operations. What a lot of detail lies at the back of that figure! Think also of temperatures taken two or three times a day on those eight thousand four hundred and fifty-two hospital days, of temperature charts to be kept, of the thousands of bed-side charts with their detailed record of everything which the patient does and which is done for him. And what of the book-keeping and the correspondence involved in all this business? Well, that is a "mere detail." And after all, these things are "mere detail" for they do not exist for themselves. Before she is accepted, each probationer in our Nurses' Training School is taught to answer, with her acts as well as with her lips, this question: "Who is the most important person in this hospital?" The correct answer by word and deed is, "The patient."

Program of the

Annual Meetings

of the

Congregational Home Boards

including

The Education and Publishing Societies

The Church Extension Boards

Home Missionary, Church Building, and Sunday School Extension Societies

The American Missionary Association

Together with a Program under the Auspices of

The Ministerial Boards

November 3, 4 and 5, 1926

United Church

Corner Park Avenue and State Street

Bridgeport, Connecticut

William Horace Day, D.D., Pastor

Chaplain for the Meetings

Rev. Carl Brenton Bare, Concord, New Hampshire

Education Society

TUESDAY AND WEDNESDAY, NOVEMBER 2 AND 3

The Program of the Education Society has been cast in the form of a demonstration of the educational service which the society is seeking to render to the churches.

Tuesday Evening Session

Preliminary Session for Pastors, Parents, and Religious Education Leaders of Bridgeport and vicinity.

7:45. Service of Worship.

8:00. "Parents, Children and Religion." Robert Seneca Smith, Professor of Religious Education, Yale Divinity School.

Announcements.

Wednesday Morning Session

9:30. Service of Worship.

9:45. Departmental Sessions for Discussion of problems in Church School work.

Beginners' Department led by Miss Frances Weld Danielson, Editor of the Pilgrim Elementary Teacher.

Primary Department led by Miss Jeanette E. Perkins, Primary Specialist, Congregational Publishing Society.

Junior Department led by Rev. John L. Lobingier, Secretary of Missionary Education, Congregational Education Society.

Young People's Work led by Rev. Harry T. Stock, Secretary of Young People's Department, Congregational Education Society.

Adult Work led by Prof. Albert J. Murphy, Field Secretary of the Congregational Education Society in the Eastern District.

11:00. General Session.

The Week Day Church School, Rev T. F. Rutledge Beale, Pastor of Park Street Congregational Church, Bridgeport, Connecticut.

Afternoon Session

2:00. Service of Worship.

2:15. General Session.

"Leadership Training for Religious Education." Rev. Erwin L. Shaver, Secretary of Leadership Training, Congregational Education Society.

3:10. "Training for World Friendship." Rev. John L. Lobingier, Secretary of Missionary Education, Congregational Education Society.

4:00. Annual Business Meeting, Congregational Publishing Society.

4:30. Annual Business Meeting, Congregational Education Society.

Dean Charles Reynolds Brown, of Yale Divinity School, will preside at these sessions

Evening Session

7:45. Service of Worship.

8:00. Address of Welcome. Rev. T. F. Rutledge Beale, President, Congregational Union of Bridgeport and Vicinity.

Response on behalf of the Home Boards, J. Percival Huget, D.D., President, Church Extension Boards.

8:20. "Together at Our Task." Charles S. Mills, D.D., Chairman of Promotional Council.

8:40. Offering.

8:45. "The Prophetic Urge in Missions." Charles E. Burton, D.D., Secretary of National Council.

Hymn.

Benediction.

The Church Extension Boards

THURSDAY, NOVEMBER 4

One Hundred and First Annual Meeting, Congregational Home Missionary Society.
Seventy-third Annual Meeting, Congregational Church Building Society.
Ninth Annual Meeting, Congregational Sunday School Extension Society.

Morning Session

9:30. Service of Worship.

9:45. Business:
Minutes of Biennial Meeting at Washington.
Presentation of Annual Reports by General Secretary Ernest M. Halliday.
Treasurer's Report, Mr. Charles H. Baker.
Proposed Amendments to By-Laws.
Other Business.

10:30. "Special Problems and Opportunities."
George T. McCollum, D.D., Field Secretary, Congregational Church Building Society.
Luman H. Royce, D.D., Director City Work.
Herman Obenhaus, D.D., Superintendent German Work
Rev. Harold M. Kingsley, Director Negro Work in the North.

11:30. "A Field for Extension Workers." W. Knighton Bloom, D.D., Secretary of Missions, Eastern Division.

12:00. "Expanding Needs and Policies of the Building Society." James Robert Smith, D.D., Church Building Secretary.

Afternoon Session

2:00. Service of Worship.

2:15. "My Home Missionary Experience in Montana." Mr. Max H. Webster.

"My Home Missionary Experience in South Dakota." Rev. Alan M. Fairbank.

"My Home Missionary Experience in Maine." Mr. Malcom Boyd Dana.

3:00. Summer Conferences. Miss Miriam L. Woodberry, Secretary, Woman's Department.

3:30. "Collegians in the Field." Three ten-minute addresses by Students.

4:00. "The Second Century of Home Missions." Arthur M. Ellis, D.D., Pastor, Central Church, Newtonville, Massachusetts.

Evening Session

7:15. Service of Worship.

7:45. "Political and Religious Aspects of the Mexican Situation from Above the Border." Rev. Sebastian L. Hernandez, Pastor of La Santesima Trinidad, El Paso, Texas.

8:00. Music.

8:15. "Political and Religious Aspects of the Mexican Situation from Below the Border." Noble S. Elderkin, D.D., Pastor of Pilgrim Church, Duluth, Minnesota.

Hymn.

Benediction.

The American Missionary Association

FRIDAY, NOVEMBER 5

Eightieth Annual Meeting

Morning Session

9:00. Service of Worship.

9:30. Business Meeting.

10:00. "Porto Rico, a Unique Unit." Mrs. Oscar E. Maurer.

10:30. "Sharing the Task with the A. M. A." George N. White, Alumni Secretary.

11:00. "Prophecies and Fulfillments in Mississippi." President W. T. Holmes, Tougaloo College, Mississippi.

:30. "Journeyings in the South."
Mrs. Lucius R. Eastman.
Mrs. L. R. Howard.
Mrs. H. P. Willcox.
Rev. A. G. Walton.

12:30. Adjournment.

Afternoon Session

2:00 Service of Worship.

2:15. Address. Mrs. Charlotte Hawkins Brown.

2:45. "The Southern Rural Pastor's Job—by One of Them." Rev. George W. Hannar, Beachton, Georgia.

3:15. "Four Score Years and After." George L. Cady, D.D., Corresponding Secretary.

The Ministerial Boards

The Congregational Board of Ministerial Relief.
The Annuity Fund for Congregational Ministers.

4:00. Financial Summary. Treasurer William T. Boult. The Actuary's Projections. Actuary George A. Huggins.
Addresses:
"The Application of Business Ethics to the Enterprises of the Church." President Lucius R. Eastman, New York.
"The Larger Vision." Rev. Asbury Krom, D.D., Rhode Island.
"Intimate Glimpses of Our Veterans." Secretary Harry R. Miles.
5:00. Adjournment.

Evening Session

7:45. Service of Worship.
8:00. Missionary Dramatics. An attractive program will be given, showing the uses and values of dramatization in missionary education.

Notes

During the Annual Meetings, the Congregational Home Boards are the guests of The Congregational Union of Bridgeport and Vicinity, Rev. T. F. Rutledge Beale, President.

All sessions are scheduled for the United Church, Park Avenue and State Street, Bridgeport, Connecticut, William Horace Day, D.D., Pastor.

The choir is recruited from the choirs of various Congregational churches in Bridgeport, Mrs. Elmer Beardsley, Director.

Mr. Thompson Stone, Musical Advisor of the Congregational Publishing Society, will lead the singing.

Entertainment on the Harvard Plan—lodging and breakfast—will be provided for members and others making request before November 1. Luncheons and dinners will be served at the church and at the Y. W. C. A. Cafeteria and the Business and Professional Woman's Cafe.

Communications concerning registration should be addressed to the Secretary of Registration United Church, Bridgeport, Connecticut.

The Stratfield will be hotel headquarters for those desiring to care for their own expenses Reservations should be made directly with the hotel Special rates for single rooms are from $2.50 to $4 per day; double rooms, $4 to $7.

Members of the National Council are voting members of each Society. In addition, Corporate Members of the various Societies are entitled to vote at the meetings of their respective organizations.

A cordial invitation to attend the meetings is extended to all.

News in Brief

THE First Congregational Church of Kent, Connecticut, is building a parish house to cost over twelve thousand dollars.

At the last meeting of the Duluth Association, held at Hackensack, Minnesota, three new Finnish churches were recognized and admitted to the Association. Rev. Alexander Muhonen was elected moderator and Rev. August Lappala was the scribe.

Five Congregational Sunday Schools have contributed ten dollars or more toward the building of the church for the Mexicans at Albuquerque. Nine have given that much for the church for the Slovaks at Duquesne, Pennsylvania, and fifty-nine for the church at Ekalaka, Montana. Read what is said about the pictures of these churches on page 318 under the heading, "The Children's Churches."

There are from three thousand to four thousand Finns in Portland, Oregon. Rev. Johannes Vamenen, who was until recently pastor of the Finnish Church in Maynard, Massachusetts, is now working in Portland. He hopes, with the help of the Building Society, to provide a meeting house for his people in Portland as he did for his church in Massachusetts. There are also several stations outside of Portland which receive his pastoral ministrations.

While some of our churches in Florida have suffered much by the hurricane of September eighteenth and nineteenth some of them were given an opportunity for service which has lifted them into a new place of regard and of influence for the future. Such was the case with the church at Coral Gables, whose ministry to the homeless and the injured, headed by the pastor, Rev. Thomas B. Powell, was of a commanding order.

Bayshore, Long Beach, California, has a new house of worship. Rev. G. W. McCreery is pastor.

The Congregational Trinitarian Church, New Bedford, Massachusetts, Rev. Roy B. Guild, pastor, is planning large outlays on a new church plant which will include a parish house. Proceeds from the sale of the present church property are expected to largely cover the cost.

Shareholders' certificates of very attractive design and signed by the Church Building Secretary, James Robert Smith, and by Dr. Halliday were sent out on October first to all Sunday Schools that are helping this year to build some one of the three children's churches. Those schools which are giving ten dollars or more will receive an eleven-by-fourteen photograph of the building into which their money has gone.

The June, 1926, issue of *The Bulletin,* the official organ of the National Association of Teachers in Colored Schools, is devoted to a study of Negro high schools in seventeen Southern and border states. This study was made by Prof. N. A. Robinson, supervisor of colored high schools, Raleigh, North Carolina. Prof. Robinson's study lists 166 Negro high schools, public and private, accredited by the various state departments of education as follows: North Carolina, 43; Virginia, 18; Mississippi, 16; West Virginia, 13; Georgia and Kentucky, 11 each; Oklahoma and Tennessee, 9 each; Missouri, 8; Arkansas and Texas, 7 each; Kansas, 3; Maryland, 7; Louisiana, 3; Florida, 1; and Alabama and South Carolina, none.

Rev. O. A. Smith, of Nogales, has once again demonstrated the helpfulness of missionary work on the Border. Early in September a young American-born Mexican lad, who had gone into Mexico some time before and who had been caught in the Yaqui uprising, found his way to Mr. Smith's office. He said that he had succeeded in getting away from the Indians and making his way three hundred miles to the Border. On reaching it he was picked up by an immigration inspector, who was inclined to be suspicious of his dark skin, in spite of the fact that he spoke English remarkably well. Out of money and overcome with fatigue he sought out Mr. Smith, who saw to it that he was provided with food and a bed for the night, and who wired to the parents asking that money for their son's needs and also his birth certificate be sent immediately. In less than twenty-four hours the missionary was able to place in the boy's hands papers proving his citizenship. His joy may well be imagined. Mr. Smith is often able not only to give the temporal help so much needed but to impart counsel which has helped many a young man to take the right road in life.

The house of worship of the Boulevard Congregational Church, Detroit, Michigan, was dedicated on May ninth. It was built at an outlay of one hundred and eighteen thousand dollars. The pastor is Rev. H. M. Bartlett.

Chaplain Samuel B. Knowles of Fort Slocum, New York, was ordered on transport duty early in June with troops going to Hawaii. Captain Knowles greatly enjoyed this work, which offers great opportunity for service. He took with him a thorough equipment of games, such as chess and checkers, Bibles, writing paper, victrola and records, and so forth. He was not only chaplain but also the man in charge of all forms of recreation, and this service made it very easy to have large crowds at the religious meetings, which were all that could be hoped for in attendance and results.

In a study of the "Education of Negro Ministers by the Institute of Social and Religious Research," based upon a survey of Negro Theological schools, we are told:

"There were in 1920 about ten and a half million Negroes in the United States, and they constituted approximately a tenth of the total population of the country. Between forty and forty-five per cent of them are reported as church members. The number of Negro churches is usually estimated at between forty and forty-five thousand. The number of 'vacancies' occurring annually through death, old age, change of occupation and other causes is generally estimated at from fifteen hundred to two thousand. If all the men graduating from Negro theological seminaries this year go directly into the ministry, as is usually the case, less than three per cent of these vacancies can be filled by men whose combined literary and theological training would be equivalent to three years above high school.

"Of the one thousand and eleven students for the ministry in 1923-1924 there are only two hundred and nineteen high school graduates, of whom thirty-eight are college graduates. The ministry, in the estimation of the younger group of Negroes, is in competition with much more attractive lines of life service. This is owing in large measure to the advance in other professions, especially medicine, law, commerce, dentistry, pharmacy and social service."

The Angola Mission, West Africa

THE Rev. H. C. McDowell, missionary, writes: "A church with eighty-four people has been organized during the year and nine out-stations have been established in surrounding villages. The newly organized native church is developing wonderfully and too much cannot be said about the out-stations established. It is the outstanding accomplishment of the Galangue Mission Station since its inception. At these nine centers upward of eleven hundred people are enrolled for daily instruction. A daily gospel service is held, attended by more than five thousand people. More than six hundred pieces of religious literature have been sold through these centers. A score of other villages have sent delegations asking for teachers. Today a messenger from a European trader two and one-half days to the south visited us asking for a teacher for the region in which his trading establishment is located. He explains that ten of his workers came into contact with our mission at some time. They have interested several others and there is quite a nucleus for a school. The trader promises to provide food for the teacher sent and, if necessary, a meeting place. He says that the ten referred to are so different, so much more conscientious and honest, that he considers it a wise investment to establish a school and church in his region. We were never more happy in our work."

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR SEPTEMBER, 1926

Income for September from Investments	$10,489.49
Previously acknowledged	70,591.50
TOTAL	$81,080.99

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of September				For Year from February 1 to September 30			
	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A. B. C. F. M..	$12,390	$18,394	.....	$6,004	$406,550	$399,736	$6,814	.....
W. B. M.....	16,792	25,531	.....	8,739	146,257	162,432	.....	$16,175
W. B. M. I....	15,148	18,309	.....	3,161	88,080	93,663	.....	5,583
W. B. M. P....	*4,663	*3,985	*$678	.....	15,566	21,696	.....	6,130
C. E. S.....	4,604	4,872	.....	268	55,614	50,352	5,262	.....
C. B. Society..	6,611	9,085	.....	2,475	79,349	73,000	6,349	.....
C. H. M. S....	10,687	6,078	3 979	.....	89,267	90,322	.....	1,055
A. M. A.....	15,896	24,229	.....	8,333	130,135	149,846	.....	19,711
C. S. S. E. S...	3,090	2,688	402	.....	31,257	32,198	.....	941
C. B. M. R....	3,332	5,122	.....	1,790	40,273	37,034	3,239	.....
Annuity Fund..	1,622	1,194	428	.....	14,184	10,165	4,019	.....
Found. for Ed.	2,726	2,598	128	.....	23,576	26,366	.....	2,790
Totals	$97,561	$122,715	$5,615	$30,770	$1,120,108	$1,146,810	$25,683	$52,385

*Includes August and September.

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

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The Book Shelf

THE STORY OF PHILOSOPHY. *By Will Durant. Simon and Schuster, New York, 586 pp.* $5.00.

Among missionary enterprises in modern times perhaps not the least important is that of carrying to the plain people the messages which learned scholars and technical scientists have acquired laboriously in the study and the laboratory and which, but for these missionaries of the intellect, would remain hidden except to those with unusual opportunities for research. Dr. Durant, the author of "The Story of Philosophy," must be given a high place among such missionaries. One cannot too heartily recommend this work. Perhaps never before have the avenues of philosophy been made so smooth, and its secret places so approachable. From start to finish it is a clear and intelligible narrative, while the vitality and suggestiveness of the author's style must be a delight not only to the plain man but to the scholar as well.

With his mind stimulated and nourished, the general reader will find little to complain of in these pages, but he may ask whether their fascination is due to the subject treated or whether it has been imparted to the subject by the vividness of the writer's style. He may be led to wonder whether this is the true story of philosophy, whose aspect has usually been so forbidding. It is possible to return a reassuring answer to this question, though perhaps a caution is desirable. Dr. Durant has written a narrative which is remarkably faithful to the lives and thoughts of the philosophers whom he has chosen for presentation, but like a wise dramatist he has presented only the most appealingly human philosophers and these in their most attractive aspects. One of the best chapters is devoted to Voltaire. Here is portrayed a brilliant personality and an eventful life, and if Voltaire's faults are glozed over and his virtues magnified, this is no doubt an amiable weakness in the writer. But one must realize that it is the unusual human interest of Voltaire's personality and writings which has won for him a prominent place in this story, rather than his recognized place among philosophers. It is in moral and social philosophy that Voltaire challenges attention. He never ventures into the deeper waters of metaphysics.

The same principle of selection which has led Dr. Durant to give such importance to Voltaire has governed his choice throughout. The moral and political philosophy of Plato is dealt with almost to the exclusion of his theory of ideas. Thomas Aquinas is passed over in silence. Hegel receives a brief and depreciatory mention, while the mathematical philosophy of Bertrand Russell, his chief claim to philosophical eminence, is referred to as an aberration of genius greatly to be deplored. It is true that these omissions contribute to the readableness of "The Story of Philosophy," and perhaps largely account for it. Doubtless this fact would have justified the author in making them, if it had been his avowed reason for doing so. But it often appears that what has been excluded is regarded by Dr. Durant as unworthy of inclusion, and it is here that the reader must be on his guard. "The Story of Philosophy" is like a small vessel let down into a deep well. It comes up sparkling and dripping over. It will be found both refreshing and healthful to drink. But it should not be thought that the pool of philosophy has been exhausted. Its deeper levels have hardly been stirred.

WILLARD W. SPENCER, Ph.D.
Dartmouth College.

MAKERS OF FREEDOM. *By Sherwood Eddy and Kirby Page. George H. Doran, New York, pp. 311.* $1.50.

The aim of this book is to encourage in its readers the spirit and the will to work for social and civic righteousness. This it attempts to do by presenting in swift sketches, eight of the world's great reformers. The list includes, William Lloyd Garrison, Booker T. Washington, Francis of Assisi, Martin Luther, John Wesley, J. Keir Hardy, Susan B. Anthony and Woodrow Wilson.

In the treatment of each person light is sought upon six questions. First, what kind of a world did he live in? Second, what did he do? Third, what did he say? Fourth, what happened to him? Fifth, what kind of a man was he? Sixth, what were the results of his life?

There follows a chapter devoted to the present-day struggle for freedom, presenting the various economic, international, racial, political and moral perils that threaten our modern civilization together with an attempt to answer the question, "What can an individual do about it?" This account of the present situation is appalling and would dishearten the bravest, were it not for the fact that every one of these "Makers of Freedom" is seen to have faced in his own day conditions quite as bad and upon the whole far worse than those that confront us now. The book is very readable, the life stories being all the better because of their brevity. We know of few books likely to be more stimulating and helpful to young people at the age when they are just beginning to find themselves.

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